THE GARDEN OF THE ḤADĪTH SCHOLARS

Bustān al-Muḥaddithīn

IMAM ʿABD AL-ʿAZĪZ AD-DIHLAWĪ (1159–1239 AH)

Translated from the Persian into Arabic & Annotated by Mohammed Akram Nadwi
Translated from Arabic into English by Aisha Bewley

بسم الله الرحمن الرحيم

The Garden of the
ḤADĪTH SCHOLARS

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Bustān al-Muḥaddithīn

CLARIFICATION OF THE BOOKS OF HADITH
AND THEIR SPLENDID AUTHORS

By the Imām and Ḥadīth Scholar
ʿABD AL-ʿAZĪZ IBN
IMĀM WALĪ ALLĀH AD-DIHLAWĪ
(1159–1239 AH)

Translated from Persian to Arabic & annotated by
Muhammad Akram Nadwi

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Aisha Bewley

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Publisher's Dedication

For my beloved wife Safira

without whose help and encouragement

this would not be possible.

Contents

PUBLISHER'S PREFACE 13
A NOTE TO THE ENGLISH EDITION 14
FOREWORD BY ABU'L-ḤASAN ʿALĪ AL-ḤASANĪ AN-NADWĪ 15
PREFACE 17
OPENING OF THE BOOK 31

Books of the Four Imams

The Muwaṭṭa' of Imām Mālik 35
The *Musnad* of the Greatest Imām Abū Ḥanīfah 80
The *Musnad* of Imām ash-Shāfiʿī 82
The *Musnad* of Imam Aḥmad ibn Ḥanbal 84

The Six Primary Sources

Al-Jāmiʿ aṣ-Ṣaḥīḥ by al-Bukhārī 91
Al-Jāmiʿ aṣ-Ṣaḥīḥ by Imām Muslim 96
The *Sunan* by Abū Dāwūd 99
Al-Jāmiʿ aṣ-Ṣaḥīḥ by at-Tirmidhī 104
As-Sunan aṣ-Ṣughrā by an-Nasā'ī 106
The *Sunan* by Ibn Mājah 108

Ṣaḥīḥ Collections

Aṣ-Ṣaḥīḥ by Ibn Khuzaymah 113
Aṣ-Ṣaḥīḥ by Ibn Ḥibbān 114
Aṣ-Ṣaḥīḥ by Abū ʿAwānah 116
Aṣ-Ṣaḥīḥ by al-Ismāʿīlī 120
Kitāb al-Mustakhraj ʿalā Ṣaḥīḥ Muslim by Abū Nuʿaym al-Aṣbahānī 122
Kitāb al-Muntaqā by Ibn al-Jārūd 127
Aṣ-Ṣaḥīḥ (al-Mustadrak) by al-Ḥākim 127

Musannaf, Sunan & Ahkam Collections

Al-Muṣannaf by ʿAbd ar-Razzāq 135
Al-Muṣannaf by Abū Bakr ibn Abī Shaybah 136
As-Sunan by Saʿīd ibn Manṣūr 138
Al-Musnad by ad-Dārimī 140
As-Sunan by Abū Muslim al-Kashshī 141
Kitāb al-Ishrāf fī Masāʾil al-Khilāf by Ibn al-Mundhir 142
Sharḥ Maʿānī al-Āthār by aṭ-Ṭaḥāwī 144
Al-Amālī by al-Maḥāmilī 147
As-Sunan by ad-Dāraquṭnī 149
As-Sunan al-Kubrā by al-Bayhaqī 153
Kitāb Maʿrifat as-Sunan wa'l-Āthār by al-Bayhaqī 154

Musnad Collections

Al-Musnad by Abū Dāwūd aṭ-Ṭayālisī 161
Al-Musnad by al-Ḥumaydī 163
Al-Musnad by al-ʿAdanī 165
Al-Musnad by ʿAbd ibn Ḥumayd ibn Naṣr al-Kassī 165
Al-Musnad by al-Bazzār 167
Al-Musnad by Abū Yaʿlā al-Mawṣulī 169
Kitāb al-Jamʿ bayna aṣ-Ṣaḥīḥayn by al-Ḥumaydī 170

Muʿjam Collections

Al-Musnad by al-Ḥārith ibn Abī Usāmah 177
Al-Muʿjam by Abū Yaʿlā 179
Al-Muʿjam by Ibn Qāniʿ 181
The Three *Muʿjam* Collections by aṭ-Ṭabarānī 182
Al-Muʿjam by al-Ismāʿīlī 186
Al-Muʿjam by Ibn Jumayʿ 188
Al-Muʿjam by ad-Dimyāṭī 189

Virtues & Good Manners

Kitāb az-Zuhd wa'r-Riqāq by ʿAbdullāh ibn al-Mubārak 197
Kitāb al-Adab al-Mufrad by Imām al-Bukhārī 204
Kitāb ad-Duʿāʾ by Ibn Abī'd-Dunyā 204
Nawādir al-Uṣūl by al-Ḥakīm at-Tirmidhī 207
Kitāb al-Mujalāsah by ad-Dīnawarī 209
Kitāb ʿAmal al-Yaym wa'l-Laylah by an-Nasāʾī 209
Kitāb Karāmāt al-Awliyāʾ by al-Khallāl 210
Kitāb al-Miʾatayn by aṣ-Ṣābūnī 211
Ash-Shihāb fi'l-Mawāʿiẓ wa'l-Ādāb by al-Quḍāʿī 213
Kitāb Al-Iʿtiqād wa'l-Hidāyah ilā Sabīl ar-Rashād by al-Bayhaqī 215
Kitāb Iqtiḍāʾ al-ʿIlm wa'l-ʿAmal by al-Khaṭīb al-Baghdādī 216
Al-Firdaws by ad-Daylamī 217
Kitāb ash-Shifā bi-Taʿrīf Ḥuqūq al-Muṣṭafā 219
Takhrīj Aḥādīth al-Iḥyāʾ (al-Mughnī ʿan ḥaml al-Asfār) by Shaykh Zayn ad-Dīn
  al-ʿIraqī al-Ḥāfiẓ 222
Silāḥ al-Muʾmin by Taqī ad-Dīn al-ʿAsqalānī, known as Ibn al-Imām 223
Al-Ḥiṣn al-Ḥaṣīn by Shams ad-Dīn al-Jazarī 224
Mukhtaṣar al-Ḥiṣn al-Ḥaṣīn (Al-ʿUddah) 228

Juzʾ Collections

Kitāb Rafʿ al-Yadayn by al-Bukhārī, and 233
Kitāb al-Jumuʿah by an-Nasāʾī 233
Juzʾ al-Fīl by Abū ʿAmr ibn as-Sammāk 233
Al-Fawāʾid by Abū Bakr ash-Shāfiʿī 235
Juzʾ Collection by Ibn Nujayd 237
Juzʾ Faḍāʾil Ahl al-Bayt by Abū'l-Ḥasan ʿAlī ibn Maʿrūf al-Bazzāz 239
Aḥādīth al-Ḥunafāʾ by al-Ḥasan ibn ʿAbdullāh al-Abrāzī. 240
Al-Fawāʾid by Tammām ar-Rāzī 241

Arbaʿūn (40) Collections

Al-Arbaʿūn by Muḥammad ibn Aslam aṭ-Ṭūsī 247
Al-Arbaʿūn by Abū'l-Qāsim al-Qushayrī 249
Al-Arbaʿūn by Abū Bakr al-Ājurrī 251
Al-Arbaʿūn by ash-Shaḥḥāmī 252
Al-Imtāʿ bi'l-Arbaʿīn al-Mutabāyinah bi-Sharṭ as-Samāʿ by
  Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī 254

Musalsalāt Collections

Nuzhat al-Ḥuffāẓ by Abū Mūsā al-Madīnī 259
Al-Musalsalāt aṣ-Ṣughrā by Jalāl ad-Dīn as-Suyūṭī 262

History & Biographies

Tārīkh Yaḥyā ibn Maʿīn on the States of the Narrators 265
Kitāb al-Kunā wa'l-Asāmī by an-Nasāʾī 269
Kitāb Tārīkh ath-Thiqāt by Ibn Ḥibbān 269
Ḥilyat al-Awliyāʾ by Ḥāfiẓ Abū Nuʿaym al-Aṣbahānī 270

Al-Irshād by Abū Ya'lā al-Khalīlī 270
Al-Isti'āb fī Ma'rifat al-Aṣḥāb by Abū 'Umar ibn 'Abd al-Barr 271
History of Baghdad by al-Khaṭīb 274

Commentaries

Al-Mashāriq by Qāḍī Abū'l-Faḍl 'Iyāḍ ibn Mūsā al-Yaḥṣubī as-Sibtī 283
Kitāb Sharḥ as-Sunnah by al-Baghawī 284
Bahjat an-Nufūs by Abū Muḥammad 'Abdullah ibn Abī Jamrah 285
Sharḥ al-Kirmānī 'alā Ṣaḥīḥ al-Bukhārī 286
Fatḥ al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī & its Preface 287
Tanqīḥ Alfāẓ al-Jāmi' aṣ-Ṣaḥīḥ by Badr ad-Dīn Muḥammad ibn Bahādur ibn 'Abdullāh az-Zarkashī 291
Ta'līq al-Maṣābiḥ Abwāb al-Jāmi' aṣ-Ṣaḥīḥ by Abū 'Abdullāh Badr ad-Dīn Muḥammad ibn Abī Bakr ibn 'Umar ibn Abī Bakr al-Qurashī al-Makhzūmī al-Iskandarī. 292
Al-Lāmi' aṣ-Ṣaḥīḥ fī Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ by Shams ad-Dīn Muḥammad ibn 'Abd ad-Dā'im al-'Asqalānī al-Birmāwī al-Miṣrī ash-Shāfi'ī. 295
Irshād as-Sārī by Shihāb ad-Dīn Aḥmad ibn Muḥammad ibn Abī Bakr al-Qasṭalānī al-Miṣrī ash-Shāfi'ī. 296
Ḥāshiyah of Shaykh Sīdī Zarrūq 298
At-Tawshīḥ, a Commentary on the Collection of al-Bukhārī by Abū'l-Faḍl ibn Abī Bakr as-Suyūṭī 299
Ma'ālim as-Sunan, the commentary on the *Sunan* of Abū Dāwūd by al-Khaṭṭābī 300
'Āriḍat al-Aḥwadhī fī Sharḥ at-Tirmidhī by Qāḍī Abū Bakr ibn al-'Arabī al-Maghribī al-Andalusī 302

Selective Books

Kitāb al-Maṣābīḥ by al-Baghawī 309
Al-Imām fī Aḥādīth al-Aḥkām and its Summary: *al-Ilmām bi-Aḥādīth al-Aḥkām*, both by Taqī ad-Dīn ibn Daqīq al-'Īd 310

General Indexes

INDEX OF QUR'ĀNIC VERSES 317
INDEX OF HADITH 319
INDEX OF SCHOLARS WITH BIOGRAPHIES 321
INDEX OF SCHOLARS WITH BIOGRAPHIES IN THE NOTES 322
MOST IMPORTANT SOURCES 327

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Publisher's Preface

IN THE NAME OF ALLAH, the All-Merciful, Most Merciful. I bear witness that there is no god but Allah and Muhammad is the Messenger of Allah and the Seal of the Prophets ﷺ.

I would like to thank Dr. Mohammad Akram of the Oxford Centre for Islamic Studies for translating the original work into Arabic, for his work in adding the extremely useful footnotes to this work and finally for bringing this wonderful work to our attention and giving us the opportunity to publish it. We ask Allah ta'ala to bless the author Shāh 'Abd al-'Azīz and reward him well. I would like to thank Ustadhah Aisha Bewley for translating this work, Abdassamad Clarke for taking special care in editing and typesetting it and Muhammad Ansa for his meticulous and painstaking proofreading. If any benefit is brought about from this book please remember us and the people mentioned above in your du'ās.

YAHYA & SAFIRA BATHA

A Note to the English Edition

Bustān al-Muḥaddithīn is a well-known anthology of hadith sciences, major books of hadith and *muḥaddithīn*. Written in Persian in the early 19th century by Shāh ʿAbd al-ʿAzīz Muḥaddith Dihlawī (1745–1822), it has been extremely popular among scholars of hadith in India ever since. It surpasses other books written on the same subject in Arabic, Persian and other languages.

Since knowledge of the Persian language has declined in the Indian subcontinent, and also because many Arab scholars had been asking for this precious work to be made available in Arabic, I translated *Bustān al-Muḥaddithīn* into Arabic in order to make it accessible to a wider readership. The original Persian version lacked references and explanatory footnotes, which I provided in the Arabic edition. The Arabic edition also includes a short history of the hadith and sciences of hadith, a life of Shāh ʿAbd al-ʿAzīz Muḥaddith Dihlawī and his contribution to the science of hadith, and indices of the Qur'ānic verses and hadith cited, and of individuals of whom biographical sketches are provided in the main text or notes.

The Arabic edition was published by Dār al-Gharb al-Islāmī in Beirut in 1423, and was well received.

Yahya Batha, the director of Turath publications, is always very concerned to publish classical works of hadith and fiqh in English, and so approached the well-known translator Aisha Bewley to translate the Arabic version of *Bustān al-Muḥaddithīn* into English. I am pleased to say that her rendering of the notes as well as the main text, reads very well and so the book will reach a much wider readership than in Arabic, *inshā'Allāh*.

MOHAMMAD AKRAM
Oxford
18 May 2006

Foreword

BY ABU'L-ḤASAN ʿALĪ AL-ḤASANĪ AN-NADWĪ

IN THE NAME OF ALLAH, the All-Merciful, Most Merciful Praise belongs to Allah, the Lord of the worlds, and peace and blessings be upon the Master of the Messengers, Muḥammad, and all his family and Companions.

The Islamic science to which the greatest scholarship has been devoted, as well as investigation, verification and exhaustive scholarly efforts in preserving, recording, learning and spreading it, and the one in quest of which extensive journeys have been undertaken is the science of hadith, which delights the Muslim nation and which it alone, among all other peoples and nations, possesses by transmission and currency, preservation and care. It has been presented to succeeding generations protected and secure, selected, studied and used. The collections of the first blessed Companions, like the Truthful Page (*aṣ-Ṣaḥīfah aṣ-ṣādiqah*) of ʿAbdallāh ibn ʿAmr, and the *Muwaṭṭa'* of Mālik, the *Kitāb al-āthār* of Muḥammad and of Abū Yūsuf, the *Ṣaḥīḥ* collections of al-Bukhārī and Muslim, the *Sunan* of ad-Dāraquṭnī and al-Bayhaqī, and the later collections are immense, pure, scholarly efforts to which the esteemed hadith scholars, great imams, reputable masters and trustworthy hadith memorisers (*ḥuffāẓ*) devoted their lives. They continued to work at them night and day. A student will be astonished and amazed by these services to the science of hadith, which continued, increased and were perfected until this knowledge bore complete ripe fruit.

Many well-known books have been written on the history of the recording of hadith, the hadith scholars, and in review of the works and sciences of hadith. One of the most important and useful concerning the technical benefits of hadith is the *Bustān al-muḥaddithīn* by the son of Imām Aḥmad ibn ʿAbd ar-Raḥīm better known as Walī Allāh ad-Dihlawī, Imām ʿAbd al-ʿAzīz 1746–1824 (1159–1239), who is described by the historian of the notable men of India, my father Sayyid ʿAbd al-Ḥayy al-Ḥasanī, as the shaykh, notable Imām, hadith scholar, the best of the *ḥuffāẓ*, the master of the scholars of his time and son of their master entitled the Lamp of India and proof of Allah. He said about him:

> “May Allah have mercy on him. He was one of the unique individuals in this world by virtue of his excellence, courtesy (*adab*), knowledge, intelligence, understanding and quick memorisation. He occupied himself with study and learning when he was fifteen. He studied until he became unique in India in terms of his knowledge. Excellent scholars trained with him and students came to him from all areas and flocked to him as thirsty people flock to water.”[1]

Imām ad-Dihlawī was one of the exceptional people of his time, a remarkable scholar, and a great and accurate author. He has a large collection of *fatwas*. His book in refutation of the Shiʿah, *Tuḥfat al-Ithnā ʿAshariyyah* is without equal. He also wrote *al-Ujālah an-nāfiʿah* in Persian on the basic principles of hadith.

As for his book, *Bustān al-muḥaddithīn*, which he wrote in Persian, it is an excellent scholarly resource for identifying the imāms of the hadith scholars, their books and works. It was one of the acknowledged books studied in the Department of Hadith in Nadwa al-ʿUlamā'. One of the excellent young scholars, Muḥammad Akram an-Nadwī, who graduated from the College of Sharīʿah and Uṣūl ad-Dīn at the Dār al-ʿUlūm in the Nadwa al-ʿUlamā', and who is a researcher at the Islamic Centre in Oxford, translated it from Persian to Arabic, annotated it and divided it into sections, which the book needed so that it could emerge in a more ample and complete form.

We hope that seekers of knowledge and its people will receive and accept the book well and that students of the sciences of hadith will study it. May Allah bless this excellent person, accept his work and give him success in increased service to the noble hadith. Allah is in charge of success.

ABU'L-ḤASAN ʿALĪ AL-ḤASANĪ AN-NADWĪ
16 Dhu'l-Qaʿdah 1417

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[1] *Nuzhat al-khawāṭir*, 7: 276.

Preface

IN THE NAME OF ALLAH, the All-Merciful, the Most Merciful. Praise belongs to Allah, the Lord of the worlds, and peace and blessing be upon the Master of the Messengers, Muḥammad, and all his family and Companions and those who follow them until the Day of Reckoning.

The book *Bustān al-muḥaddithīn* deals with identification of the famous books of hadith and biographies of its people. Its author was the Imām and hadith scholar ʿAbd al-ʿAzīz, the son of Imām Walī Allāh Aḥmad ibn ʿAbd ar-Raḥīm ad-Dihlawī. It is a famous book, which enjoys wide circulation. Students of higher studies devoted to the noble hadith of the Prophet ﷺ study it in many madrasahs in the Indian sub-continent. The author wrote the book in Persian because it was the language of knowledge and of the people in India during Islamic rule there. From the time of the establishment of British colonialism at the end of the 13th century hijrah, the Persian language began to lose its importance and standing so much so that the Islamic madrasahs were no longer concerned with it. This threatened a great loss of our scholarly and cultural heritage in the Persian language. Some scholars at the Dār al-ʿUlūm of the Nadwat al-ʿUlamā' in India suggested that the important books should be translated into Arabic. Accordingly, I undertook to translate the *Bustān al-muḥaddithīn* into Arabic, edit its text and trace the notable scholars mentioned in it. I wrote these lines as general information about the history of the hadith of the noble Prophet ﷺ and the biography of the author, may Allah have mercy on him, as a preface to the book.

ḤADĪTH IN THE PERIOD WHEN THEY WERE COLLECTED

The Generous Qur'ān and noble Prophetic hadith are the two basic sources of our upright religion. Islamic fiqh is based on them, and the Muslims rely on them in their personal, social, and political affairs. So they pay great attention to them, which is unparalleled in the history of other nations and religions. As for the Generous

Qur'ān, Allah has promised to preserve it. As for the hadith of the Prophet, since the time of the Messenger ﷺ the Muslims have not neglected to learn them, understand them, collect them, and protect them from the schemes of liars, the machinations of plagiarists, and the plots of the enemies of Islam.

Nothing like the guarding and preservation of the noble hadith of the Prophet ﷺ has been witnessed with respect to the words of any other prophet. The transmitters related to us the words of the Messenger ﷺ in all matters, great and small, even in trivial things that one might not consider to be of any concern. They transmitted the details of his conditions ﷺ in worship and daily behaviour, eating and drinking, wakefulness and sleeping, sitting and standing, so that those who study the books of the Sunnah know that everything that came from him has been preserved, understood, related and transmitted.

Part of the great eagerness of the Companions of the Prophet ﷺ for hadith and their love for it was to strive for success in terms of both the demands of daily life as well as devotion to knowledge.

ʿUmar ؓ said, "I and a neighbour of mine from the Anṣār were among the Banū Umayyah ibn Zayd, which is part of the ʿAwālī area of Madīnah. We used to take it in turns to visit the Messenger of Allah ﷺ. He would go one day and I the next. When I went, I would bring him the news of the revelation and other things of that day. When he went, he did the same."[1]

Islamic territory expanded in the time of the Khalifahs who took the right way and people in the conquered lands entered the religion of Allah in droves out of love for this *dīn* and certainty about it. They were eager to learn the judgements of the Sharīʿah, adopt its character and courtesy (*adab*), proclaim its warnings and judgements, and be aware of the private life, battles and character of their Prophet ﷺ. The Khalifahs who took the right way responded to this growing need, and under their leadership and direction, many of the Companions became busy spreading knowledge, teaching the Generous Qur'ān and transmitting hadith. The Khalifahs sent some of the great Companions to teach them the affairs of their dīn. People welcomed the chance to imbibe the sciences of Islam so much that we find the Khalifahs giving them as gifts the men who were most precious to them. ʿUmar told the people of Kufa, when he sent ʿAbdallāh ibn Masʿūd to them, "I have given you ʿAbdallāh, in preference to myself."[2]

The eagerness to compile the hadith of the Messenger ﷺ continued from the time of the Companions to the Followers (*Tābiʿūn*) and those after them. This is when scholarly journeys that boggle the mind begin. The Companions learned hadiths by memory and wrote them down. That was also the case with those after them. This is the basis of the matter and is acknowledged even by its enemies.

The sheets of some of the Companions of the Prophet ﷺ which contained their hadiths became well known, like the scroll of Saʿd ibn ʿUbādah al-Anṣārī ؓ,[1] the scroll of ʿAbdallāh ibn Abī Awfā ؓ,[2] the transcription of Samurah ibn Jundub ؓ,[3] the book of Abū Rāfiʿ, the freed-slave of the Prophet ﷺ,[4] the book of Abū Hurayrah ؓ,[5] the scroll of Abū Mūsā al-Ashʿarī ؓ,[6] the scroll of Jābir ibn ʿAbdullāh al-Anṣārī ؓ,[7] and *aṣ-Ṣaḥīfah aṣ-ṣādiqah* (truthful scroll) of ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ.[8]

As for the generation of the Followers, a number of their eminent scholars were famous for hadith and for spreading them, such as ʿAlqamah, al-Aswad, ʿUbaydah ibn ʿAmr as-Salmānī, Ibrāhīm an-Nakhāʿī, ʿĀmir ash-Shaʿbī, Saʿīd ibn Jubayr, Saʿīd ibn al-Musayyab, ʿUrwah ibn az-Zubayr, al-Ḥasan al-Baṣrī, Mujāhid ibn Jabr, Rajā ibn Ḥaywah, ʿAṭā ibn Abī Rabāḥ, Nāfiʿ, the freed-slave of Ibn ʿUmar, Qatādah as-Saddūsī, Ayyūb ibn Abī Tamīmah as-Sakhtiyānī, Ḥumayd aṭ-Ṭawīl, Hishām ibn ʿUrwah ibn az-Zubayr and al-Aʿmash.

ʿUmar ibn ʿAbd al-ʿAzīz ؒ was appointed khalifah and wrote to Abū Bakr ibn Abī Ḥazm, his governor in Madīnah: "Seek out what there is of the hadith of the Messenger ﷺ or his sunnah, and write it down. I fear the loss of knowledge and departure of its people."[9]

As for a comprehensive attempt to collect hadith, that was undertaken by Muḥammad ibn Shibāb az-Zuhrī (d. 124 AH). The hadith of az-Zuhrī remained in the library of the Umayyad Khalifahs. Maʿaʿmar ibn Rāshid mentioned that when al-Walīd was killed, the books that contained the hadith of az-Zuhrī were removed from where they were stored and transported on camels due to their great number.[10] Thus az-Zuhrī prepared the path for the scholars who followed him who wrote in the 12th century hijrah.

SOME OF THOSE WHO WERE FAMOUS FOR COMPILATIONS OF ḤADĪTH

Abū Muḥammad ʿAbd al-Mālik ibn ʿAbd al-ʿAzīz ibn Jurayj (d. 150) in Makkah, Muḥammad ibn Isḥāq (d. 151) in Madīnah, Maʿmar ibn Rāshid (d. 153) in Yemen, Saʿīd ibn Abī ʿArūbah (d. 156) in Basra, Abū ʿAmr ʿAbd ar-Raḥmān al-Awzāʿī (d.

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[1] Imām al-Bukhārī, *al-Jāmiʿ aṣ-Ṣaḥīḥ*, in the Book of Knowledge, in the chapter on seeking knowledge in turns, 1501.

[2] Ibn Athīr, *Usd al-ghābah*, 3:258–259.

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[1] Imām at-Tirmidhī, *al-Jāmiʿ aṣ-Ṣaḥīḥ*, Book of Judgements, Chapter on an oath given with a witness.

[2] Imām al-Bukhārī, *al-Jāmiʿ aṣ-Ṣaḥīḥ*, Book of *Jihād*, Chapter on Steadfastness in Battle.

[3] Ibn Ḥajar, *Tahdhib at-Tahdhib*, 4:236.

[4] Al-Khaṭīb, *al-Kifāyah*, 330.

[5] Ibn ʿAbd al-Barr, *Jāmiʿ bayān al-ʿilm wa faḍlihi*, 1:73.

[6] Manuscript in the library of Shahīd Alī in Turkey (see. Ṣubḥī as-Sāmirā'ī, preface to *Kitāb al-khulāṣah fī uṣūl al-hadith* by aṭ-Ṭayyibī, 10).

[7] Ibn Saʿd, *aṭ-Ṭabaqāt al-Kubrā*, 5:467.

[8] Ibn ʿAbd al-Barr, *Jāmiʿ bayān al-ʿilm wa faḍlihi*, 1:73.

[9] Ibn Saʿd, *aṭ-Ṭabaqāt al-kubrā*, 5:467.

[10] Ibn ʿAbd al-Barr, *Jāmiʿ bayān al-ʿilm wa faḍlihi*, 1:73.

156) in Syria, Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Dhi'b (d. 158) in Madīnah, ar-Rabīʿ ibn Ṣubayḥ (d. 160) in Basra, Shuʿbah ibn al-Ḥajjāj (d. 160) in Basra, Sufyān ibn Saʿīd ath-Thawrī (d. 161) in Kufa, al-Layth ibn Saʿd (d. 175) in Egypt, Ḥammād ibn Salamah (d. 167) in Basra, Imām Mālik ibn Anas (d. 179) in Madīnah, ʿAbdallāh ibn al-Mubārak (d. 181) in Khurasan, Hushaym ibn Bashīr (d. 188) in Wāsiṭ, Jarīr ibn ʿAbd al-Ḥamīd (d. 188) in Rayy, ʿAbdallāh ibn Wahb (d. 197) in Egypt, Sufyān ibn ʿUyaynah (d. 198) in Makkah, Wakīʿ ibn al-Jarrāḥ (d. 198) in Kufa, and ʿAbd ar-Razzāq ibn Hammām aṣ-Ṣanāʿī (d. 211) in Yemen.

Then a large group followed them, at the head of which were imāms of hadith such as Aḥmad ibn Ḥanbal, Ibn Abī Shaybah, Ibn Maʿīn, ʿAlī ibn al-Madīnī, and the authors of the *Ṣaḥīḥ* Collections. Their biographies have been mentioned inside the book.

This book is an attempt to define the sources and sciences of hadith, but first we should mention something of the biography of its author.

BIOGRAPHY OF THE AUTHOR

He is the Shaykh and hadith scholar, the best of the Ḥuffāẓ, ʿAbd al-ʿAzīz ibn Walī Allāh Aḥmad ibn ʿAbd ar-Raḥīm al-ʿUmarī ad-Dihlawī, the master of the scholars of his time, and son of their master who was entitled the Lamp of India and Proof of Allah. His lineage goes back to the Amīr al-Mu'minīn, ʿUmar ibn al-Khaṭṭāb.

His birth

He was born on the night of the 25th of Ramaḍān, 1159 and he is recorded to have been a forbearing child.[1]

His quest for knowledge

He memorised the Qur'ān and studied knowledge with his father. He recited some of it to him and listened to some of it from him, with minute verification and skill, scrutiny and concern, until he had achieved firm mastery in knowledge. When his father died and went to the presence of the mercy of Allah and His pleasure when he was sixteen, he then studied with Shaykh Nūrullāh al-Burhānwī and Shaykh Muḥammad Amīn al-Kashmīrī. Shaykh Muḥammad ʿĀshiq ibn ʿUbaydullāh al-Falatī gave him an authentication and a license to teach (*ijāzah*). They were among the most eminent of his father's companions. He studied with them what he had missed with his father. He wrote a treatise in which he detailed what he studied with his father and with other scholars. He said that he learned some of the books of hadith, like the ḥadīths of *al-Muwaṭṭa' fi'l-Musawwā*, *Miskāt al-Maṣābīh* in full which he studied with his father, *al-Ḥiṣn al-Ḥaṣīn* and *Shamā'il at-Tirmidhī* for which he listened to the reading of his brother, Shaykh Muḥammad, *Ṣaḥīh al-Bukhārī* from the beginning to the Book of Ḥajj, for which he listened to the reading of Sayyid Ghulām Ḥusayn al-Makkī, *Jāmiʿ at-Tirmidhī* and *Sunan Abū Dāwūd* by hearing the reading of Shaykh Ẓuhūrullāh al-Murādabādī al-Makkī, the preface of *Ṣaḥīḥ Muslim* and some of its ḥadīths, some of the *Sunan Ibn Mājah* for which he listened to the reading of Muḥammad Jawwād al-Falatī, *al-Musalsalāt* and some of the aims of *Jāmiʿ al-uṣūl* read by Shaykh Jārullāh, resident in Makkah, some of *Sunan an-Nasā'ī* which he listened to, and the rest of the sound hadiths of this book which he read orally to the successors of his father, like Shaykh Nūrullāh and Shaykh Muḥammad Amīn. He learned other books with a general *ijāzah* from the best of his successors and his cousin, Shaykh Muḥammad ʿĀshiq al-Falatī, and Shaykh Muḥammad Amīn. His father gave him an *ijāzah* for them written in *at-Tafhīmāt al-Ilāhiyah* and *Shifā' al-ʿalīl*. Those scholars read it to his father, although Shaykh Muḥammad ʿĀshiq shared in listening, reading and receiving a licence from his father from his shaykh, Abū Ṭāhir al-Madanī, and his chains of transmission were mentioned in his book, *Irshād fī muhimmāt al-isnād* and in other treatises[1]

He was a tall man with a lean body, brown skin, large eyes, and full beard. He used to write *naskh* and *ruqʿa* script with great excellence. He also had skill in shooting, horsemanship and music.[2]

His students

Shaykh Muḥammad Muḥsin at-Tarhatī says, "One of the greatest of the excellent privileges and ample gifts that Allah, exalted is He, bestowed on him is that He provided him with good companions. When Allah desires something, He makes its means easy. Their faces illuminated the darkness and gloom of the night, and the fortune of their faces brightened the days. His support was strengthened by them, his resolve reinforced by them, his knowledge spread by them, and his reports and records remained after him through them. That is part of the bounty of Allah that He gives to whomever He wishes and by which He honours whomever He wishes."[3]

ʿAbd al-Ḥayy al-Ḥasanī at-Tarhatī said: "His brothers studied with him: ʿAbd al-Qādir, Rafīʿ ad-Dīn and ʿAbd al-Ghanī, and his son-in-law, ʿAbd al-Ḥayy ibn Hibatullāh al-Burhānī. The *mufti*, Ilāhī Bakhsh al-Kāndahlawī read to him, as did Sayyid Qamar ad-Dīn as-Sūnī, along with his brothers, both reading and listening. Shaykh Ghulām ʿAlī ibn ʿAbd al-Laṭīf ad-Dihlawī read the *Ṣaḥīḥ al-Bukhārī* to him. Sayyid Quṭb al-Hudā ibn Muḥammad Wāḍiḥ al-Baraylwī read the six *Ṣaḥīḥ* collections to him. As for his other companions, they read to his brothers and had a chain

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[1] For his precise lineage, see Imām as-Dihlawī, *al-Imdād fī māthir al-ajdād*, 152.

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[1] *al-Ujālah an-nāfiʿah*, p. 18, Shaykh Muḥammad Muḥassin at-Tarhatī: *al-Yānī al-janā*, p. 106, and ʿAbd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir*, 7:175–176.

[2] ʿAbd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir*, 7:176.

[3] *al-Yānī al-janā*, p. 107.

of transmission from him. They attended his gathering and listened to his words on the lessons about the Qur'ān and learned from him only what Allah willed. His grandson, Isḥāq ibn Afḍal al-'Umari, was his reader. Every day he read to him some *āyāt* of the Noble Qur'ān, which he would explain. This method was transmitted from his father, Shaykh Walī Allāh, the end of whose lessons was: '*Be just. That is closer to taqwā.*' (5:8) 'Abd al-Azīz began with that, and the end of his lessons was: '*The noblest among you in Allah's sight is the one with the most taqwā.*' (49:13) His grandson, Isḥāq ibn Afḍal, began with that."[1]

His excellence

Shaykh Muḥammad Muḥsin at-Tarhatī said, "One of his excellent and beautiful virtues, which people of the time do not come close to, is the force of his eloquence. If he contended with anyone he obtained his desire, hit his target, and reached his aim. Part of that is his skill in forming expressions and embellishing them, with care and accuracy in that so that his companions considered him to be the best and acceded to his success in this arena. He also possessed perspicacity (*firāsah*) by which Allah enabled him to interpret dreams. He did not interpret any of them except that they transpired just as he said, like he had seen it. This is only true of people with pure souls purified of the filth and uncleanness of base lusts."[2]

'Abd al-Ḥayy al-Ḥasanī said, "With his virtue, courtesy, knowledge intelligence, understanding, and quick memory he was one of the unique individuals of this world. He occupied himself in studying and learning when he was fifteen. He studied and learned until he became a scholar unique in India. He trained excellent people and students from all areas sought him and rushed to him as the thirsty rush to water. This was despite the fact that he suffered from painful illnesses when he was twenty-four which led to *marāq* (a condition in which the sufferer's hair falls out), leprosy, white leprosy and blindness so much so that he suffered from fourteen painful diseases. For that reason, he entrusted the teaching in his *madrasah* to his brothers, Rafī' ad-Dīn and 'Abd al-Qādir. Nonetheless he himself used to teach, write and give legal verdicts and sermons. His sermons every Tuesday were confined to the facts of the Revelation. At the end of his life he was unable to sit in a gathering for an hour, and would walk between his two madrasahs, the old and the new. Many people studied there. He taught and gave legal verdicts. He guided people to the Path of the Truth. He also walked between 'Aṣr and Maghrib. He went to the street between the *madrasah* and the great mosque, and was supported between two men, one on either side. People watched for his arrival in the street, and consulted him about their problems."[3]

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[1] 'Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir*, 7:276.

[2] *al-Yāni al-Janā*, 112–113.

[3] 'Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir*, 7:276–277.

He says: "In spite of suffering these painful and debilitating illnesses, he had an amiable nature, gave a good quality of lecture, delivered excellent discourse, was eloquent in speech, witty in words, and he was humble, kind and affectionate. It is impossible to describe him fully. His gathering was a pleasure for minds and intellects because of the narrations it contained that delighted the ears, poems that improved human nature and stories about distant regions, their people and marvels so that a listener would imagine that he had directly witnessed them although that was not the case. He only knew as far as Kolkata, but he had a brilliant intellect, described things vividly and researched facts well. He learned that from delegations of the people of distant lands who travelled to Delhi and used books written by people whose accounts were like actual visits to those places. People went to him to benefit from his knowledge, and teachers to take something of his literary prowess and to present their poems to him. Those with needs would come to him so that he could intercede on their behalf with the masters of this world and so that he could console them as best he could. His honour was the word of consensus. Those who were ill would seek refuge with him for their treatment. The people overpowered by attraction for the Divine (in *jadhb*[1]) and the wayfarers of the path (in *sulūk*[2]) would come to him to grasp some of his lights. Strangers, people of knowledge and shaykhs, would stay with him in his house, and he would bestow on them some of what they needed, strive to fulfil their desires and obtain for them what they requested. When someone with deviant character or someone adhering to a schism in matters of the *dīn* sat with him, the magic of his exposition would join contradictions and opposites together, and when they left him they could only agree with him. [because they had become reconciled to the truth]."[3]

Shaykh Muḥammad Muḥsin at-Tarhatī said: "'Abd al-'Azīz reached such perfection and fame that people in the cities of India's regions were seen boasting of tracing their descent to him, and even of their insertion in the thread of those related to his companions."[4]

His books

All of his books are accepted by scholars and loved by them, and they vie for them and rightly use his preferences as evidence. His expressions contain strength, eloquence and polish that delight the ears and please the hearts. His words have an effect on minds. Rarely is there someone with understanding who applies himself to studying them who then remains with simple emulation (*taqlid*) after that. When he saw broken words, he would declare them false and dismantle them with sweet words. He often deprecated the Shīʿa in questions of rational knowledge of the Divine (*kalām*), using a decisive argument against them in his *Tuḥfah*, which they cannot even partially answer.

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[1] The *majdhūb* is someone whose intellect is overpowered by the lights from the presence of Allah to the degree that he can ordinarily no longer function in the world. He arrives at the end of the path almost immediately without knowing how he got there and without being able to help others to travel the path

[2] The *sālik*, as opposed to the *majdhūb*, is the person who travels the spiritual path methodically and with knowledge.

[3] 'Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-Khawāṭir*, 7:276–277.

[4] *al-Yāni al-Janā*, p. 112.

His most famous work was the commentary on the Qur'ān entitled *Fatḥ al-ʿAzīz* which he authored through dictation when he was very ill and weak. It consisted of a number of large volumes most of which were lost in the Indian Mutiny. Only two volumes of it remain, from the beginning and end. Shaykh Muḥammad Muḥsin al-Tarhatī said, "People of skill in this craft and who are fair lack any like him in disclosing the secrets of the Creator and the fine points of eloquence[1] and other enigmas of fine points and deep meanings. Would that it had been complete and finished at his death!"[2]

One of them was *al-Fatāwā fi'l-masā'il al-mushkilah*, which includes what dense volumes ordinarily contain but reduced to two volumes.

Another was *Tuḥfat al-Ithnā ʿAshariyyah* on discussions refuting the school of the Shīʿah. It is an unprecedented work. Shaykh Muḥammad Muḥsin at-Tarhatī said, "Skilled researchers and debaters agree that it is the most astonishing or one of the most astonishing of those works that have been written on the subject. He had other excellent books which refute the Shiʿah. A group of his companions followed him in that in an excellent fashion, producing valuable books. They studied the topic thoroughly and extensively so that there is practically no scope for anyone to investigate further. That is a sunnah for which he has its reward and the reward of anyone who acts by it."[3]

He also wrote *al-ʿUjālah an-nāfiʿah*, a treatise in Persian on the basic principles of hadith. Another is *Risālah fi mā yajibu ḥifẓuhu li-ṭālibi al-hadith* on what is obligatory for students of hadith to remember. Still another is *Mizān al-Balāghah* which is a solid text dealing with the science of eloquence.

BUSTĀN AL-MUḤADDITHĪN

It is an index of the books of hadith and biographies of its people, which are explained in detail, but it is incomplete. ʿAbd al-Ḥayy al-Ḥasanī stated that in *Nuzhat al-khawāṭir*.[4]

Shaykh Muḥammad Muḥsin at-Tarhatī said, "His book, *Bustān al-muḥaddithīn*, is a collection of the sciences of hadith, revised and summarised, with corrections. However, I have not come upon it and so I was unable to discover its qualities, but I know in general that it is a precious gem which delights the onlooker, stirs his feelings and expands his breast."[1]

Shaykh at-Tarhatī admitted that he had not read the book, and his praise for it is only based on his good opinion of its author, and what he heard from some people. He was followed by Amīr Ṣiddīq Ḥasan Khān who said, "It does not contain the sciences of hadith, but it is an index of its books and the biographies of some of its people without order or editing."[2]

Although it is incomplete, it is still a useful book. In it he tried first to put the basic books of hadith of the Prophet ﷺ, and I have tried to add notes on that which the author omitted. That will become clear by studying the book.

The Order of the Book in the Persian Original

The subjects in the book in the Persian original are in the following order: the *Muwaṭṭa'* of Imām Mālik and its variants and commentaries, the *Musnad* of Imām Abū Ḥanīfah, the *Musnad* of Imām ash-Shāfiʿī, the *Musnad* of Imām Aḥmad ibn Ḥanbal, the *Musnad* of Abū Dāwūd aṭ-Ṭayālisī, the *Musnad* of ʿAbd ibn Ḥumayd, the *Musnad* of al-Ḥārith ibn Abī Usāmah, the *Musnad* of al-Bazzār, the *Musnad* of Abū Yaʿlā, the *Ṣaḥīḥ* of Abū ʿAwānah, the *Ṣaḥīḥ* of al-Ismāʿīlī, the *Ṣaḥīḥ* of Ibn Ḥibbān, the *Ṣaḥīḥ* of al-Ḥākim, *al-Mustakhraj* on *Ṣaḥīḥ Muslim*, the *Musnad* of ad-Dārimī, the *Sunan* of ad-Dāraquṭnī, the *Sunan* of Abū Muslim al-Kashī, the *Sunan* of Saʿīd ibn Manṣūr, the *Muṣannaf* of ʿAbd ar-Razzāq, the *Muṣannaf* Abū Bakr ibn Abī Shaybah, the *Sunan al-Kubrā* by al-Bayhaqī, *Maʿrifat as-sunan* by him, *Sharḥ al-Sunnah* by al-Baghawī, the three *Collections* of aṭ-Ṭabarānī, *Muʿjam al-Ismāʿīlī*, *Kitāb az-zuhd* by ʿAbdallāh ibn al-Mubārak, *Firdaws* of ad-Daylamī, *Nawādir al-uṣūl*, *Kitāb ad-duʿā*, *Kitāb al-iʿtiqād*, *Kitāb al-iqtiḍā*, and the *History* of Yaḥyā ibn Maʿīn, *Kitāb al-kunā wa'l-asmā*, *Tarīkh ath-thiqāt* and *al-Irshād* by Abū Yaʿlā, *al-Istiʿāb* by Ibn ʿAbd al-Barr, *History of Baghdad* and *al-Amālī* by al-Muḥāmili, *al-Fawā'id* by Abū Bakr, *The Forty* by Abū Bakr, *Nuzhat al-ḥuffāẓ*, *al-Ḥiṣn al-Ḥaṣīn*, *al-Jamʿ bayna aṣ-Ṣaḥīḥayn* and *ash-Shihāb* by al-Quḍāʿī, the *Ṣaḥīḥ* of Ibn Khuzayma, *Kitāb al-muntaqā* and *Kitāb al-adab* by al-Bukhārī, *Risālah rafʿ al-yadayn*, *Kitāb al-jumuʿah* by an-Nasā'ī, *Kitāb ʿamal al-yaym wal-laylah* by an-Nasā'ī, the *Musnad* of al-Ḥumaydī, *al-Muʿjam* of Ibn Jāmiʿ, *al-Muʿjam* of Ibn Qāniʿ, *Sharḥ maʿānī al-āthār* by aṭ-Ṭaḥāwī, *Kitāb al-mi'atayn* by aṣ-Ṣābūnī, *al-Mujālasah* by ad-Dīnawarī, *Salāḥ al-mu'min*, *Aḥādith al-ḥunafā* and *Fawā'id at-tamām* by ar-Rāzī, the *Musnad* of al-ʿAdanī, *al-Muʿjam* of ad-Dimyāṭī, *Karamāt al-awliyā*, a part of Ibn Nujayd, a part of *al-Fīl*, a part of the *Virtues of the People of the House* and *The Forty* by ash-Shaḥāmī, *al-Imtāʿ*, *al-Musalsalāt aṣ-ṣughrā*, the *Summary of al-Ḥiṣn al-ḥaṣīn*, *Takhrīj aḥādīth al-iḥyā*, *al-Uṣūl as-sittah*, *al-Mashāriq* by Qāḍī ʿIyāḍ, the *Commentary of al-Kirmānī*,

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[1] A much neglected but important science for understanding the Qur'ān is that of the expressions of the Arabic language (*balāghah*).

[2] *al-Yānī al-janā*, p. 106–107.

[3] *al-Yānī al-janā*, p. 106.

[4] *Nuzhat al-khawāṭir*, 7:280.

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[1] *al-Yānī al-janā*, p. 107.

[2] *Abjād al-ʿulūm*, p. 244.

at-Tanqiḥ, Ta'līq al-maṣābiḥ, al-Lāmiʿ aṣ-ṣaḥīḥ, Irshād as-sārī, al-Hāshiyyah of Sayyidī Zarrūq, *Bahjat an-nufūs, at-Tawshīḥ* by as-Suyūṭī, *al-Maʿālim* by al-Khaṭṭābī, *ʿĀriḍah al-ahwadhi wa'l-Ilmām bi-aḥādīth al-Aḥkām, ash-Shifā* by Qāḍī ʿIyāḍ, and *al-Maṣābiḥ* by al-Baghawī.

His death

He died after the Fajr prayer on Sunday, 23rd Shawwāl 1239 at the age of 80. He was buried in Delhi at the grave of his father outside the town. May Allah be pleased with him and may He unite him with the right-acting predecessors of this community, gather him with the early forerunners of the imams and master and may he honour him with a place among "*the people who have taqwā, amid Gardens and Rivers, on seats of honour in the presence of an All-Powerful King*" (See Sūrat al-Qamar:54–55).[1]

His Chains of Transmission in Hadith

He related the books of hadith by various paths, the highest of which was his transmission from his father, Imām Walī Allāh Aḥmad ibn ʿAbd ar-Raḥīm ad-Dihlawī. He includes his *isnāds* in his treatise *al-ʿUjālat an-nāfiʿah*, as the firmness of the *isnāds* of his father were explained in *Irshād ilā muhimmāt al-isnād*.[2]

Because of the stature of this *isnād*, you see later people of hadith racing one another to obtain it. The great shaykh and hadith scholar, ʿAbd al-Ḥayy al-Kattānī who related from his father from Shaykh ʿAbd al-Ghani, said, "The most famous of *isnāds* is Shaykh ʿAbd al-Ghanī from his father and the hadith scholar of India, Shaykh Muḥammad Isḥāq, both relating from the maternal grandfather, Shaykh ʿAbd al-ʿAzīz ad-Dihlawī from his father Walī Allāh from Abū Ṭāhir al-Kūrānī from his father, al-Mullā Ibrāhīm, the scholar and great narrator of Madīnah, from an-Najm al-Ghāzī from his father, al-Badr, from the students of Ibn Ḥajar. There is no more precise or reliable chain of transmission of later people than this chain of transmission because the stature of its chain is connected to imāms of [whole] epochs and lands, who were pivots of the Sunnah and men of knowledge and action. That

is why when it is related from the father from Shaykh ʿAbd al-Ghanī, it is as if I were saying in respect of our times and our later generations, 'Mālik related to me from Nāfiʿ from Ibn ʿUmar. . .'. In this context, I experience sweetness, acceptance and immensity not broken by the power of young men, and the attack on the sciences of prattle stops there. May Allah gather me in their company and join me to them with the first squadron of the first forerunners."[1]

The isnāds concerned with the book

I heard all of the *Bustān al-muḥaddithīn* from our shaykh, the noble scholar, Salmān al-Ḥusaynī an-Nadwī, with me reading out most of it, and someone else reading out the rest of it. I relate this book and the Imām's transmissions and the books of ʿAbd al-ʿAzīz by way of our shaykh al-Ḥusaynī from very many paths of transmission. Some had five men between me and him, and I may be connected to him by four and three men. Here I confine myself to mentioning the paths in it between me and Imām ʿAbd al-ʿAzīz ad-Dihlawī that contain four or three men.

As for the paths that have four men between me and him, they are:

My transmission from the noble scholar Abū'l-Ḥasan ʿAlī al-Ḥasanī an-Nadwī from Ḥaydar Ḥasan Khān aṭ-Ṭūnakī and from ʿAbd ar-Raḥmān al-Mubārakpūrī.

My transmission from ʿAbd ar-Raḥmān ibn ʿAbd al-Ḥayy al-Kattānī from the esteemed hadith scholar ʿAbdallāh ibn Idrīs as-Sanūsī, all of whom related from Nadhīr Ḥusayn, the hadith scholar of Delhi.

My transmission from the great hadith scholar Muḥammad ʿAbd ar-Rashīd an-Nuʿmānī from Maḥmūd Ḥasan Khān aṭ-Ṭūnakī and Ḥaydar Ḥasan Khān aṭ-Ṭūnakī, the first from the hadith scholar and reciter, ʿAbd ar-Raḥmān al-Bānībatī and the second from Nadhīr Ḥusayn, the hadith scholar of Delhi, both from Isḥāq ibn Afḍal ad-Dihlawī.

My transmission from the scholar ʿAbd al-Qādir ibn Karāmatullāh al-Bukhārī and Shaykh ʿAbd ar-Raḥmān ibn ʿAbd al-Ḥayy al-Kattānī, both from ʿAbd al-Bāqī al-Laknawī from Muḥammad ʿAbd ar-Razzāq al-Farnakī Maḥallī from the hadith scholar Ḥusayn Aḥmad al-Malīḥabādī, all from Imām ʿAbd al-ʿAzīz al-Dihlawī.

My transmission from the scholar 'Abd ar-Rahman ibn 'Abdul Hayy al-Kattani from the estemmed hadith scholar 'Abdullah ibn Idris as-Sanusi from the great hadith scholar and narrator, 'Abdul Ghani ad-Dihlawi from his father, the scholar Abu Sa'id and Ishaq ibn Afdal ad-Dihlawi.

As for the paths in which there are three men between me and him, they are the highest of what anyone of my age has. They are:

My transmission from the great hadith scholar Muḥammad ʿAbd ar-Rashīd an-Nuʿmānī from Muḥammad Yāsīn al-Baraylwī.

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[1] *al-Yāni al-janā*, p, 113, and *Nuzhat al-khawāṭir*, 7:183.

[2] The prolific shaykh of our shaykhs, ʿAbd al-Ḥayy al-Kattānī, said in *Fibris al-Fahāris*, pp. 178–179: "*Irshād ilā muhimmāt ʿilm al-isnād* was written by the Star of India, Shāh Wali Allāh Aḥmad ibn ʿAbd ar-Raḥim ad-Dihlawi ﵀ born 1110 AH and died in Delhi in 1176 AH. This man was one of the more recent scholars unique in his knowledge, action and fame. Allah revived *hadith* and *sunnah* in India by him and by his sons and students after their death, and by his books and *isnāds* in that land. The interpreter, by Allah, is worthy of every pride and consideration. He related in general from Abū Ṭāhir al-Kūrānī, Ibn ʿAqīlah, Muḥammad Wafdullāh ibn Muḥammad ibn Sulaymān ar-Radānī al-Makkī, and ʿAbd ar-Raḥmān ibn Aḥmad an-Nakhali. They are among his extraordinary shaykhs. There was also Tāj ad-Dīn al-Qalāʿī, who is the highest of his shaykhs in *isnād*, Sālim ibn ʿAbdullāh al-Baṣrī and others. This *Irshād* is a reliable and precious book, published in India, similar to a notebook. He said at the beginning of it, 'I was encouraged to write it since the people of the time needed something like it. This knowledge has become forgotten in our time. The people of this time are ignorant of its excellence and mock it. I included a preface and sections. Read it: it is important.'"

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[1] *Fibris al-Fahāris*, p. 760–761

My transmission from ʿAbd al-Qādir ibn Karāmatullāh al-Bukhārī—Shaykh ʿAbd al-Fattāḥ was his transmitter—and Shaykh ʿAbd ar-Raḥmān ibn ʿAbd al-Ḥayy al-Kattānī, all from Shaykh ʿAbd al-Bāqī al-Laknawī.

My transmission from Shaykh Aḥmad ʿAlī as-Sūratī from Shaykh ʿAbd ar-Raḥmān al-Amrūhawī, all from the hadith scholar and ascetic, Faḍl ar-Raḥmān al-Kanjmurādābādī.

My transmission from Shaykh ʿAbd ar-Raḥmān ibn ʿAbd al-Ḥayy al-Kattānī and Shaykh Faḍl ar-Raḥmān al-Madanī, the first from Shaykh Ahmad Riḍā Khān al-Baraylwī and the second from Shaykh ʿAlī Ḥusayn al-Ashrafī, both from al-Muʿammar Ālar-Rasūl, both from Imām ʿAbd al-ʿAzīz ad-Dihlawī.

MY WORK ON THIS BOOK

As for my work on this book, it is as follows:

1. I have translated it from Persian to Arabic.

2. I have compared his books against the sources which the author quotes and provided them as much as I was able. It is difficult and exhausting work, but it helped me to correct many omissions and mistakes that exist in the published Persian original.

3. I have referenced the hadiths and reports in the book.

4. I usually give the biographies of the notable men mentioned in it.

5. I arranged the book according to hadith topics.

6. I arranged the book into sections and made it consist of small units and provided subtitles.

7. In my comments I add conclusions to some topics which increase the merit of the book. In that I relied on *Kashf aẓ-ẓunūn*, *Risālah al-musṭaṭrifah*, *Siyar aʿlām an-nubalāʾ* and general biographical books.

8. I made indexes of *āyats*, and hadith of the Prophet ﷺ and traditions, of the scholars with biographies in the original book, of the biographies which are in my comments, and indexes for important sources and for the topics.

Finally, I pray for our Shaykh Imām Abu'l-Ḥasan ʿAlī an-Nadwī, may Allah have mercy on him, whose worth is demonstrated by this humble work of mine. I ask Allah, exalted is He, to repay him with the best of that with which He repays His right-acting slaves. I thank his Excellency Shaykh Prof. Muḥammad ar-Rābiʿ al-Ḥasanī an-Nadwī, the Principal of the Nadwat al-ʿUlamā. May Allah preserve him because of his encouraging me to do this! I thank his Excellency Shaykh Muḥammad Wāḍiḥ Rashīd an-Nadwī who graciously read the draft copy and praised it, and his Excellency Prof. Saʿīd ar-Raḥmān al-Aʿẓamī an-Nadwī who graciously published parts of this book in issues of the magazine al-Baʿth al-Islāmī, published by Dār al-ʿUlūm for Nadwat al-ʿUlamā in India.

I single out for mention the late shaykh Sayyid Murtaḍā al-Muẓāhirī, the former director of the Shiblī an-Nuʿmānī Department at Dār al-ʿUlūm of Nadwat al-ʿUlamā. He spent what he could in providing the necessary resources to edit this book. May Allah, exalted is He, reward him well and pour His blessings on him. It is also necessary that I thank our friend, the excellent Shaykh Muḥammad Deedat, the director of the Department of Dār al-ʿUlūm at Holmcombe Hall, Bury,[1] may Allah preserve him, who helped me greatly in learning his treasures of knowledge. The fact is that I did not see any equal to him among the young scholars or even like him in awareness of the published and manuscript sources of the Sunnah and eagerness to acquire them. May Allah bless him and repay him well.

The editing of this book took a lot of my time, and I tired myself out in it. My success is only by Allah. I have relied on Him and to Him I turn in *tawbah*. I ask Allah, the Generous, to benefit me and all students of knowledge by it. He is Near and Responds. May Allah, exalted is He, bless the best of His creation, Muḥammad, His slave and Messenger, and all his family and Companions. Praise belongs to Allah, the Lord of the Worlds.

Mohammad Akram an-Nadwi
Oxford
28th Muḥarram 1423

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[1] One of the most important Arabic Islamic centres in England. It is occupied with disseminating the sciences of the Qur'ān, *Sunnah* and *fiqh*, and training and educating scholars in this land. It is managed by Shaykh Yūsuf Motālā, may Allah preserve him.

Opening of the Book

PRAISE BE TO ALLAH as He should be praised. Perfect and complete peace and blessings be upon Muḥammad, His Messenger and slave, and on His family and Companions who discharged his trust and those firm scholars who followed them as heirs to his knowledge after him.

I have entitled this treatise ***Bustân al-muḥaddithîn***. In it I intend primarily to identify the books written on the science of hadith on which scholars rely and base themselves and which they use in their books and writings, since someone might find it unfamiliar when he hears these names for the first time. Then afterwards I mention something about the biographies of their authors. The value of a book is known by the value of its author and it is equivalent to its lineage. I undertook to specify the books of the texts, but included in that some famous commentaries of the books which are common. They have the rank of being texts because of the extent of their fame and because they are accepted, trusted and relied on. May Allah, exalted is He, protect us from error and idle talk, and make our feet firm in the place where people slip. That is hoped from Him in this world and the Hereafter. We trust on Him and rely on Him in this world and the Next World.

BOOKS OF THE FOUR IMAMS

The Muwaṭṭa'
OF IMĀM MĀLIK

IMĀM MĀLIK, may Allah have mercy on him, the master with the School that is followed, wrote it. There is no need to describe him due to his great fame, reputation and numerous qualities and virtues. I will, however, mention something about his life and his qualities for the blessing of that and to sweeten this treatise by mentioning him. This is also my aim in identifying the other books and their authors. Then what is identified and written will not lack benefit and use.

MĀLIK'S LINEAGE

He is Mālik ibn Anas ibn Mālik ibn Abī 'Āmir ibn 'Amr ibn al-Ḥārith ibn Ghaymān ibn Khuthayl. This is recorded by Ibn Ḥajar in *al-Iṣābah* where he deals with Abū 'Āmir ibn 'Amr.[1]

Adh-Dhahabī[2] mentioned Abū 'Āmir in the list of Companions and said, "I did not see anyone who mentioned him among the Companions. He was alive at the time of the Prophet ﷺ and his son Mālik transmitted from 'Uthmān and others. Ibn Ḥajar[1] has sufficed with that."

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[1] In *al-Iṣābah fī tamyīz aṣ-ṣaḥābah*, Ibn Ḥajar has a biography of Abū 'Āmir (4:144). He said, "Abū 'Āmir ibn 'Amr ibn al-Ḥārith ibn Ghaymān al-Aṣbaḥī." Adh-Dhahabī mentioned him in *at-Tajrīd*: "I did not see him mentioned as a Companion. He was alive at the time of the Prophet ﷺ as his son Mālik related from 'Uthmān and others."

[2] Imām Shams ad-Dīn Abū 'Abdullāh Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qāymāz at-Turkmānī adh-Dhahabī. He was born in 673 and died in 748. He studied hadith when he was eighteen and travelled in many lands, listened and learned. A large group of narrators heard from him. He continued to serve this science until he became firm in it and his name was that of an exemplar. His name traveled to the far reaches of the sun, which was his title. He wrote many useful books. They include: *Siyar a'lām an-nubalā'*, *History of Islam*, *Tahdhīb at-tahdhīb*, *Mīzān al-i'tidāl*, *al-Mughnī*, *Tadhkirat al-ḥuffāẓ*, and *at-Tajrīd fī asmā' aṣ-ṣaḥābah*. Tāj ad-Dīn as-Subkī said about him: "The shaykh of critiquing narrators (*al-jarḥ wa't-ta'dīl*)." Ibn Nāṣir ad-Dīn said, "The critic of hadith scholars and imām of those declared just or impaired. He was a prodigy in the criticism of narrators, a pillar in *jarḥ* and *ta'dīl*." His student, Taqī ad-Dīn ibn Rāfi' as-Salāmī said, "He was good, right-acting, humble, with good character and sweet discourse. Most of his moments were spent in gathering, concision, and devotion to worship. He recited a *wird* at night. He had manliness, solidarity and generosity." Ibn Ḥajar said, "People desired his books and travelled to him because of them and circulated them by reading, copying and listening." His student, Ṣalāḥ ad-Dīn aṣ-Ṣufdī said, "The shaykh, noted imām and hadith master, Shams ad-Dīn Abū 'Abdullāh adh-Dhahabī, a *ḥāfiẓ* who is without equal and a speaker who is unrivalled. He was a master of hadith and its narrators. He investigated weaknesses and states and knew the biographies of people. He removed uncertainty and confusion from their histories. He had a mind whose intelligence was illuminating. It is sound to attribute

In the commentary on the *Mukhtaṣar Khalīl*, one of the well known books in Malikī *fiqh* current among the Moroccans, Shaykh Muḥammad ibn Ibrāhīm, said: "Abū 'Āmir was the grandfather of Mālik's father, a Companion who was present in all the expeditions with the Messenger of Allah ﷺ except Badr." (End of the summary of *ad-Dībāj al-mudhahhab*[2] by Ibn Farḥūn)[3].

Ad-Dāraquṭnī corrected the name of Mālik's grandfather to "Juthayl"[4]. Khuthayl ibn 'Amr ibn al-Ḥārith (al-Ḥārith is Dhū Aṣbaḥ[5]). Mālik is ascribed to al-Ḥārith, Dhu'l-Aṣbaḥ, and so one says Mālik al-Aṣbaḥī.[6]"

HIS BIRTH

He was born in 93, as one of his esteemed students, Yaḥyā ibn Bukayr, related.[7] His mother was pregnant with him for a long time. Some said that it was two years, but some said that it was three years.[8]

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gold to him (gold: adh-Dhahabī means "the golden one"). He collected a lot, benefited many people and wrote several books. By his concision, he avoided the burden of over-long writing." Aṣ-Ṣubkī said, "As for our master Abū 'Abdullāh, he had unrivalled sight. He was a treasure, a refuge when a difficulty arose, the imām in memory, and the gold of the age in meaning and words, the shaykh of critiquing narrators, and the true man among the men in every path. It was as if the community were gathered on a plain and he looked at them and would report about them to those who were present. He is the one who trained us in this craft and placed us among the enumerators of the Community."

See Ibn Ḥajar, *ad-Durar al-kāminah*, 3:336–338, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:156, the preface to *Siyar a'lām an-Nubalā'* and the preface to *Mīzān al-i'tidāl*.

[1] Ibn Ḥajar, *al-Iṣābah fī tamyīz aṣ-ṣaḥābah*, 4:44.

This is what Imām adh-Dhahabī said: "Abū 'Āmir ibn 'Amr ibn al-Ḥārith ibn 'Uthmān (some correct it to Ghaymān) al-Aṣbaḥī al-Ḥimyarī. He was alive at the time of the Prophet ﷺ, and his son Mālik was the grandfather of Mālik ibn Anas, and was a Follower of Madīnah. He listened to 'Uthmān. I did not see anyone who mentioned him among the Companions." *Tajrīd asmā aṣ-ṣaḥābah*, 2:181.

Some of them believed that Abū 'Āmir was a Companion as the author himself mentioned, quoting commentary on the *Mukhtaṣar* of Khalīl. It states in *ad-Dībāj al-mudhahhab*: "Qāḍī Abū Bakr ibn al-A'lā al-Qushayrī mentioned that Abū 'Āmir ibn 'Amr, the grandfather of Mālik, was one of the Companions of the Messenger of Allah ﷺ. He said, 'He was present in all the expeditions with the Prophet ﷺ, except for Badr.'" (p. 17)

[2] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, p. 17.

[3] Ibrāhīm ibn 'Alī ibn Muḥammad ibn Abi'l-Qāsim ibn Muḥammad ibn Farḥūn al-Ya'marī. He was born and grew up in Madīnah. He originated from the Maghrib. His lineage stemmed from Ya'mar ibn Mālik from 'Adnān. He travelled to Egypt, Jerusalem and Syria in 792 AH and was appointed judge in Madīnah in 793 AH. Then he was stricken by palsy on the left side and died of his illness at about the age of 70 in 799 AH. He was one of the Mālikī Shaykhs. He wrote *ad-Dībāj al-mudhahhab fī tarājim a'yān al-madhhab al-Mālikī* and *Tabṣirat al-aḥkām fī uṣūl al-aqḍiyah wa manāhij al-aḥkām*.

See *ad-Durar al-kāminah*, 1:48, and *Nayl al-ibtihāj* on the margin of *ad-Dībāj*, 30–32.

[4] Qāḍī 'Iyāḍ *Tartīb al-madārik*, 1:118, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 30–32.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 17.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8.49.

[7] Qāḍī 'Iyāḍ *Tartīb al-madārik*, 1:118.

[8] Qāḍī 'Iyāḍ *Tartīb al-madārik*, 1:120.

HIS DEATH

He died in 179[1]. A poet combined his birth and death and said:

The Boast of the Imāms, Mālik,
  an excellent clear Imām.
His birth was the star (*najm*) of guidance,
  and his death the victory of Mālik (*fāza Mālik*).
93 AH   179 AH[2]

HIS DESCRIPTION

He was tall, corpulent, with a large head, white hair and beard, which was in between very intense white and yellow, and with eyes of handsome shape and a fine nose. He was bald as were the Amīr al-Mu'minīn 'Umar ibn al-Khaṭṭāb and 'Alī ibn Abī Ṭālib ﵄. He had a large full beard which reached his chest. He used to trim his moustache, but did not shave it or make it bare. He thought that shaving it was a sort of mutilation. He left two long moustaches, holding to what 'Umar ibn al-Khaṭṭāb ﵁ used to do. He used to twist his moustaches when he was preoccupied with something.[3] Al-Wāqidī[4] said, "Mālik lived for ninety years without dyeing his white hair or entering the bath-house."[5]

Mālik used to wear good garments from Aden, Khurasani garments, and fine quality white Egyptian garments, and he used good perfume. He used to say, "I do not like but to see the traces of His blessings on anyone to whom Allah gives blessings.[6] Concealing blessings is ingratitude."

The right-acting first generations had a sincere good intention about the use of expensive good quality clothing or not wearing such clothing. Those who wore good quality expensive clothes intended to display the effects of the blessing of Allah, exalted is He. Those who wore simple coarse clothing intended to show humility and love of obscurity. Each has what he intends and people have different schools in what they desire.

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[1] Qāḍī 'Iyāḍ *Tartīb al-madārik*, 1:119.

[2] *Najm* is 93 in the *abjad* system and *fāza Mālik* is 179.

[3] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:121.

[4] Qāḍī Muḥammad ibn 'Umar ibn Wāqid al-Aslamī, by clientage (*walā'*), al-Wāqidī Abū 'Abdullāh al-Madanī, author of several books and one of the vessels of knowledge in spite of his weakness, and people agree on him. He was born in 120 AH. Adh-Dhababī said in *Tadhkirat al-ḥuffāẓ*, "I did not put his biography before because they agreed to abandon his hadith." He said, "He is the chief in [writing about] expeditions and *sīrah*, and he related from every party. He died in 207. He took from Ibn 'Ajlān, Ibn Jurayj, Ma'mar, Ibn Abī Dhi'b, al-Awzā'ī, Mālik, Fulayḥ ibn Sulaymān and many common people of Madīnah. He collected and retained. He mixed the sound and unsound and included falsehoods. They discarded him because of that. In spite of this, he is indispensable in [his writing on] Expeditions and the battles of Companions and their reports. He was appointed Qāḍī of Baghdad, He had a position of leadership, was held in high esteem and had an immense appearance. He lived to the age of 78."

See *Siyar a'lām an-nubalā'*, 9:454–471, *Mīzān al-i'tidāl*, 3:662, *Tadhkirat al-ḥuffāẓ*, 1:319, *History of Baghdad* 3:3–21, *Wafayāt al-a'yān*, 1:506, and *Tahdhīb at-tahdhīb*, 9:363.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 29.

[6] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:123.

His companion Ashhab[1] said, "When Mālik put on a turban, he used to put part of it under his chin, and let the ends of it fall between his shoulders."[2] The Arabs term that "ʿadhabah."

When Mālik put on kohl due to [medical] necessity, he would remain in his house. He disliked its use except for a valid reason.[3]

His signet ring was made of silver and its bezel was a black stone on which was inscribed "*Allah is enough for us and the best guardian*" (3:173). One day his companion al-Muṭarrif[4] asked about his choice of inscription and Mālik said, "I heard Allah say, '*They said, "Allah is enough for us and the best guardian*" (3:173), and I wanted to have this *āyah* set before my eyes and not absent from my mind.'[5]

Written on his door was "*Mā shā'Allāh* (*What Allah wills*)." He was asked about that and said, "Allah, Mighty and Majestic, said, '*Why, when you went into your garden did you not say, "What Allah wills. There is no strength except by Allah?"*' (18:39). My house is my garden," meaning, he should mention it when he entered.[6]

The house where he lived in Madinah was the house of ʿAbdullāh ibn Masʿūd ؓ. His place in the Mosque of the Prophet ﷺ was that of ʿUmar ibn al-Khaṭṭāb ؓ.[7]

Imām Mālik said, "I have never sat with a fool." This is something from which others are not safe. Aḥmad ibn Ḥanbal said, "There is nothing more sublime in the qualities of the scholars than this."[8] Sitting with fools extinguishes the light of knowledge, and anyone who sits with them must descend from the apex of realisation to the nadir of imitation. This detracts from the purity of knowledge.

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[1] Ashhab ibn ʿAbd al-ʿAzīz ibn Dāwūd ibn Ibrāhim, the famous imām, *mufti* of Egypt, Abū ʿUmar al-Qaysī al-ʿĀmirī, one of the middle generation of the Companions of Mālik. His name was Miskīn. Ashhab was a title. He was born in 140 or 150. He related from Mālik, al-Layth, al-Fuḍayl ibn ʿIyāḍ and a group of others. He read [Qur'ān] to Nāfiʿ and learned *fiqh* with Mālik, the Madinans and Egyptians. Al-Ḥārith ibn Miskīn, Ṣaḥnūn ibn Saʿīd, the spring of the Maghrib, and ʿAbd al-Malik ibn Ḥabīb, the spring of Andalusia, related from him. Ash-Shāfiʿī said, "I did not see anyone with more *fiqh* than Ashhab." He died in Egypt in 204, eighteen days after ash-Shāfiʿī.

See Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 98–99, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'* 9:35–50, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 2:432, Qāḍī ʿIyāḍ, *Tartib al-madārik*, 2:447, Ibn Khallikān, *Wafayāt al-aʿyān*, 1:238, Ibn Ḥajar, *Tahdhib at-tahdhib*, 1:359, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:12.

[2] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:123, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 8:70, *Tadhkirat al-ḥuffāẓ*, 1:188, Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 19.

[3] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:123.

[4] Al-Muṭarrif ibn ʿAbdullāh ibn Muṭarrif al-Yasārī, Abū Muṣʿab al-Madanī, the nephew of Mālik. He is reliable. Ibn ʿAdī was not correct in saying that he was weak. He was one of the great ten-yearers, who related from Mālik and others. Abū Ḥātim, Abū Zurʿah and al-Bukhārī related from him and he transmitted from him in his *Ṣaḥīḥ*. He learned *fiqh* with Mālik. Aḥmad ibn Ḥanbal said, "They used to put him ahead of Mālik's companions." He accompanied Mālik for seventeen years. He died in 220 in Madīnah at the age of about 80. See Ibn Farhun, *ad-Dibaj al-mudhahhab* 346 and Ibn Hajar, *Taqrib at-tahdhib* 247.

[5] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:123 and Ibn ʿAbd al-Barr, *at-Tamhid*, 1:92 with a slight change.

[6] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:130.

[7] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:124.

[8] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:127.

No one at all saw him eat or drink where people could see him.[1]

HIS KNOWLEDGE AND *FIQH*

He had great eagerness for seeking knowledge, and in the beginning, when he did not have enough money for his needs, he dismantled the roof of his house and sold the wood. Then his finances improved.[2]

He had a strong memory. He said, "I did not entrust anything at all to my heart that I forgot."[3] He sat for people [teaching and giving *fatwā*] when he was seventeen.[4]

It is related that there was a spring in Madinah where deceased women were also washed. A woman was brought to them and, while she was being washed, a woman stood over her and said, "You are an adulteress!" and the buttocks of the dead woman stuck to her hand. Both she and the women tried to remove her hand but could not do it. The case was taken to the governor of Madīnah and he consulted the jurists. Some of them said that her hand should be cut off and others said that part of the dead person should be cut because the sanctity of the living is more important. The governor said, "I will not issue a command until I consult Abū ʿAbdullāh [Mālik]." He sent the case to Mālik, may Allah, exalted is He, be pleased with him, who said, "Neither the hand of this woman is to be cut off nor any part of the other woman. I only think that the [dead] woman is seeking her right to the *ḥadd* punishment. Inflict the punishment on this slanderer." So the woman was given seventy-nine lashes while her hand was stuck. When she received the full eighty lashes, her hand was released.[5]

The Imām said, "I wrote 100,000 hadith with my right hand."[6]

Ad-Dāraquṭnī said, "I do not know of anyone, early or late, who collected what Mālik collected. Two men related one hadith from him, and there was 130 years between their deaths. Az-Zuhrī, his shaykh, died in 125[7] and Abū Hudhāfah as-Sahmī (the transmitter of the *Muwaṭṭa'*) died after 250. They both related from him the hadith of al-Furayʿah bint Mālik about the residence for the *ʿiddah*.[8]

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[1] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:128.

[2] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:131.

[3] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:135.

[4] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:140.

[5] Muḥammad ibn ʿAlawī al-Ḥasani, *Anwār al-masālik*, 244. This story is transmitted from the commentary of *at-Tajrid aṣ-ṣariḥ* by ash-Sharqāwī, 343.

[6] Qāḍī ʿIyāḍ, *Tartib al-madārik*, 1:137. In the Persian original of *Bustān al-muḥaddithin*, it is a thousand hadith. Perhaps it is an error by one of the copyists.

[7] According to adh-Dhahabī, he died in 124 as already stated.

[8] Muḥammad az-Zurqānī, *Commentary of az-Zurqānī*, 1:5.

Malik related the hadith of al-Furayʿah from Saʿd ibn Isḥāq ibn Kaʿb ibn ʿUjrah from his aunt, Zaynab bint Kaʿb ibn ʿUjrah that Furayʿah bint Malik ibn Sinan - who was the sister of Abu Saʿid al-Khudri - informed her that she went to the Messenger of Allah ﷺ and asked to be able to return to her people among the Banū Khudrah since her husband had gone out in search of some of his slaves who had run away. He had caught up with them near al-Qadūm and they had killed him. She said, "I asked the Messenger

The author says: the transmission of az-Zuhrī[1] from Mālik is an example of transmission by an older person from a younger. It is not free of a type of rarity (*gharib*). The people of hadith call this category "*as-sābiq wa'l-lāḥiq*". Ibn Ḥajar said in the commentary of *Nukhbat al-fikr*, "The largest of what we have discovered of that is 150 years between the death of the two transmitters."[2] Then he mentioned the example. This amount of disparity appears usually when older narrators relate from younger ones.

HIS GATHERING AND HIS RELATING HADITH TO PEOPLE

His gathering was one of gravity, forbearance and knowledge. He was a noble man who inspired respect. There was no quarrelling, shouting or raising of voices in his gathering.[3]

He did not read out. His companions read to him while he was listening. That was because a group from Iraq did not think that reading to the shaykh was one of the accepted methods of transmission. Therefore most of the scholars of Madinah and the Hijaz preferred this method, in order to counter this erroneous opinion. Otherwise, the reading of the Shaykh was the predominant mode with the people of hadith in the past.[4]

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of Allah ﷺ if I could return to my people in the Banū Khudrah, as my husband had not left me a dwelling which belonged to him, and had left me with me no maintenance. The Messenger of Allah ﷺ said, 'Yes,' so I left. When I was in the courtyard, the Messenger of Allah ﷺ, called me or summoned me, and I answered him. He said, 'What did you say?' I repeated the story about my husband. He said, 'Stay in your house until the prescribed term has been reached.'" She said, "I did the *'iddah* in the house for four months and ten days." She said, "When 'Uthmān ibn 'Affān sent for me, I told him that, and he followed it and made judgements accordingly." (*Muwaṭṭa'* in the transmission of Yaḥyā ibn Yaḥyā, in the Book of Divorce, on widows remaining in their houses until free to marry.)

[1] He is the famous *ḥāfiẓ*, Abū Bakr Muḥammad ibn Muslim ibn Shihāb al-Qurashī az-Zuhrī al-Madanī, resident in Syria, the Imām. He was born in 50 and related from Ibn 'Umar, Sahl ibn Sa'd, Anas ibn Mālik, Muḥammad ibn ar-Rabī', Sa'īd ibn al-Musayyab, Abū Umāmah ibn Sahl, and their generation of younger Companions and great Followers (*Tābi'ūn*), 'Aqīl, Yūnus, al-Awzā'ī, al-Layth, Mālik, Ibn Abī Dhi'b, Sufyān ibn 'Uyaynah, Ibn Isḥāq, Hushaym ibn Bashīr, Ibrāhīm ibn Sa'd, Ma'mar ibn Rāshid and Fulayḥ ibn Sulaymān related from him. Al-Layth said, "I have not seen a scholar who collected more than az-Zuhrī." 'Umar ibn 'Abd al-'Azīz said, "There does not remain anyone with more knowledge of a past *sunnah* than az-Zuhrī." Mālik said, "Ibn Shihāb remained without a peer in this world." Al-Layth said, "He was the most generous of people. He memorised the Qur'ān in eighty nights." Makḥūl was asked, "Who is the most knowledgeable of those you have met?" "Ibn Shihāb", he answered. He was asked, "Then whom?" "Ibn Shihāb," he answered. Az-Zuhrī said, "My heart has not retained anything which I then forgot." Abu Hatim said, 'az-Zuhri was the most reliable from among the students of Anas.' Ahmad ibn Hanbal said, 'az-Zuhri was the most authentic of people in hadith.' Ibn Shihab said, 'Sa'id ibn al-Musayyab told me, "None has died who left the like of what you did."' He died in Ramaḍān 124.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:96–100, *Siyar a'lām an-nubalā'*, 5:326–350, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:71, Abū Nu'aym, *Ḥilyat al-awliyā'*, 3:36, Ibn Khallikān, *Wafayāt al-a'yān*, 4:177–179, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:445, Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:162.

[2] Ibn Ḥajar, *Sharḥ Nukhbat al-fikr*, 92.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:190 and Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:13.

[4] If anyone desires details, he should consult *Tadrīb ar-rāwī* by as-Suyūṭī, 242, *Fatḥ al-mughīth* by as-Sakhāwī, 175, and other books on the fundamentals of hadith on the subject of reading to the shaykh.

Yaḥyā ibn Bukayr heard the *Muwaṭṭa'* from Mālik fourteen times.[1]

HIS RESPECT FOR THE NOBLE HADITH OF THE PROPHET ﷺ

Ibn Ḥabīb[2] said, "When Mālik sat, no one moved from the place until he got up."[3] It is related that he only left the Ḥaram of Madīnah if he had a reason.

When he sat down to narrate hadith, he put on perfume and donned new clothes. A dais was set out for him on which he sat. He emerged from his house with tranquility and humility, and sat with gravity and forbearance. Aloes wood (*'ūd*) was set and it continued to burn as incense until he finished recounting the hadith of the Messenger of Allah ﷺ.[4]

'Abdullāh ibn al-Mubārak said, "I was with Mālik while he was relating hadith to us and a scorpion stung him ten times. Mālik changed colour and grew ashen, but he did not interrupt the hadith of the Messenger of Allah ﷺ. When the people left him, I said to him, 'I have seen something wondrous from you today.'" He mentioned the story and Mālik said, "I was not steadfast out of fortitude, but out of respect for the hadith of the Messenger of Allah ﷺ."[5]

HIS POSITION AND VENERABLENESS

Sufyān ath-Thawrī[6] once attended the assembly of the Imām and when he saw his greatness, venerableness, majesty and the lights of his gathering and blessing, he recited:

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[1] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:14.

[2] Ibrāhīm ibn Ḥabīb. Qāsim ibn Aṣbagh said, "He was a reliable man, one of the companions of Mālik. He was the executor of Mālik ؒ."

See Ibn Farḥūn, *ad-Dībāj al-mudhabhab*, 83.

[3] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:14.

[4] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:14, as-Sakhāwī, *Fatḥ al-mughīth*, 306.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhabhab*, 23, with a slight difference: he was stung sixteen times by a scorpion.

[6] Sufyān ibn Sa'īd ibn Masrūq, the Shaykh of Islam, Imām of the *Ḥuffāẓ*, master of the scholars of action, ath-Thawrī, Abū 'Abdullāh al-Kūfī, the *mujtahid* and author of *al-Jāmi'*. He was born in 97 AH. He related from Ismā'īl ibn Kathīr, al-Aswad ibn Qays, Ayyūb as-Sakhtiyānī, Ḥammād ibn Abī Sulaymān, Ḥumayd aṭ-Ṭawīl, Khālid al-Ḥadhdhā, al-A'mash, Abu'z-Zinād, 'Amr ibn Dīnār, Muḥammad Ibn al-Munkadir, Hishām ibn 'Urwah, Yaḥyā ibn Sa'īd al-Anṣārī, and Abū Isḥāq as-Subay'ī. Their number reached six hundred. Sufyān was asked, "What kept you from travelling to az-Zuhrī?" He said, "I did not have the money." Abū Isḥāq al-Fazarī, Ibn 'Ulayyah, Ibn 'Uyaynah, Abū Dāwūd aṭ-Ṭayālisī, Ibn al-Mubārak, 'Abd ar-Raḥmān ibn Mahdī, Wakī' ibn al-Jarrāḥ, al-Walīd ibn Muslim, Yaḥyā ibn Ādam and Yaḥyā ibn Sa'd al-Qaṭṭān related from him. Shu'bah, Ibn 'Uyaynah, Abū 'Āṣim, Yaḥyā ibn Ma'īn and others said that Sufyān ath-Thawrī was the Amīr al-Mu'minīn in hadith. Ibn al-Mubārak said, "I wrote from 1100 shaykhs, but I did not write from anyone better than Sufyān." Abū Ḥanīfah said, "If Sufyān ath-Thawrī had been among the Followers (*Tābi'ūn*), he would have had importance among them." He also said, "If 'Alqamah and al-Aswad had been present, they would have needed Sufyān." Ibn 'Uyaynah said, "I have not seen anyone with more knowledge of the lawful and unlawful than Sufyān ath-Thawrī." Abū Bakr ibn 'Ayyāsh said, "When I see a man keeping Sufyān's company, he becomes great in my eyes." Aḥmad ibn Ḥanbal said, "Do you know who the Imām is? The Imām is Sufyān ath-Thawrī. No one comes before him in my heart." Sufyān said, "I prefer to leave behind 10,000 dirhams for which Allah will call me to account than having need of people." Adh-Dhahabī said, "Sufyān was a leader in asceticism, worship and fear, a leader in memorisation of hadith, a leader in the recognition of traditions, and a leader in *fiqh*. He did not fear the criticism of any critic in Allah; one of the Imams of the *dīn*." He died in 161 at the age of 64.

> He refuses to answer and is not asked again, out of awe,
> while the questioners' heads are bowed.
> The *adab* of gravity and the might of a Sultan of *taqwā*,
> for he is held in awe, but does not possess kingship.'[1]

Bishr al-Ḥāfi[2] said, "Part of the blessing of this world is that a man is able to say, 'Mālik[3] related to me,'" meaning Mālik had great splendour and might. They consider reading to him and listening to him to be one of the things to be boasted about in this world in addition to the fact that it is one of the means to the Next world and matters of the *dīn*.

HIS POSITION ON NEW THINGS AND INNOVATIONS

Mālik used to use this verse as an example:

> The best of the matters of the *dīn* is what is Sunnah
> and the worse of matters are innovated things.[4]

This verse shows wisdom, which includes the meaning of the well-known hadith of the Prophet.[5]

HIS STATEMENTS ABOUT KNOWLEDGE

He used to say, "Knowledge is not a lot of narration; it is only a light which Allah places in the heart."[6] These words are subtle and deep, as is obvious.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:183–187, and *Siyar a'lām an-nubalā'*, 7:229–279, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:55–126, Abū Nu'aym, *Ḥilyat al-awliyā'*, 6:356–407, al-Khaṭīb, *History of Baghdad*, 9:151–174, Ibn Khallikān, *Wafayāt al-a'yān*, 2:386–390, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:111–115 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:250–251.

[1] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:34, Ibn 'Abd al-Barr, *at-Tamhīd*, 1:84, Adh-Dhahabī ascribes the two lines of poetry to Muṣ'ab ibn 'Abdullāh. (*Siyar a'lām al-Nubalā'*, 8:113.

[2] Abū Naṣr Bishr ibn al-Ḥārith ibn 'Abd ar-Raḥmān ibn 'Aṭā' al-Marwazī, known as al-Ḥāfī, one of the men of the Path, may Allah be pleased with them. He was one of the great right-acting men and notable men of *taqwā* and scrupulousness. He originated from Marv and lived in Baghdad. He was born in 152 and died in Rabī' al-Ākhir, 227. He learnt from Mālik, Sharīk, Ḥammād ibn Zayd, Ibrāhīm ibn Sa'd, Abū'l-Aḥwaṣ, Fuḍayl ibn 'Iyāḍ, Ibn al-Mubārak and a number of men. Aḥmad ad-Dūraqī, Sarī as-Saqaṭī and others related from him.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:469–477, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:356, Abū Nu'aym, *Ḥilyat al-awliyā'*, 8:336–360, al-Khaṭīb, *History of Baghdad*, 7:67, Ibn Khallikān, *Wafayāt al-a'yān*, 1:272–277, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:444, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:60–62.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 34.

[4] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 24.

[5] It is related that the Prophet ﷺ that he said, "The best guidance is the guidance of Muḥammad and the worst of matters are innovated ones. . ." (The *Sunan* of Ibn Mājah, in the Preface, in the chapter on avoiding innovations and quarrelling).

[6] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:60.

He was asked, "What do you say about seeking knowledge?" He replied, "It is good and excellent, but look at what you are obliged to do from morning to evening, and hold to that."[1] These are words overflowing with wisdom and deep meaning.

He said, "A scholar should not speak of knowledge to someone incapable of it. That is to abase and demean knowledge."[2]

HIS RESPECT FOR MADĪNAH

He never rode in Madīnah. He said, "I am ashamed before Allah to tread with the foot of an animal on the land in which lies the grave of the Messenger of Allah ﷺ."[3]

HIS WRITING THE *MUWAṬṬA'*

When he wrote the *Muwaṭṭa'*, scholars in Madīnah at that time were producing *Muwaṭṭas*. Someone said to Mālik, "You occupied yourself in producing this book when people participate with you in doing that and they have done the same as that." He said, "Bring me what they have done." They brought them, and he examined them and then put them aside. He said, "You should know that nothing of this is raised up except that by which the face of Allah is desired."[4]

Mālik spoke the truth. No source or trace remains of these books except what is mentioned of the *Muwaṭṭa'* of Ibn Abī Dhi'b[5]. By the term *Muwaṭṭa'*, scholars mean the *Muwaṭṭa'* of Imām Mālik. They use it as a basis for *ijtihād*, deduction and acceptance according to good intention.

DREAMS ABOUT MĀLIK

Abū Nu'aym al-Aṣfahānī mentioned with an authentic *isnād* in *Ḥilyat al-awliyā'* that Ismā'īl ibn Muzāḥim al-Marwazī, one of the companions of Ibn al-Mubārak among the devotees, said, "I saw the Prophet ﷺ in a dream and I asked, 'Messenger of Allah, whom should we ask after you?' 'Mālik ibn Anas,' he answered."[1]

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[1] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:319.

[2] In *Ḥilyat al-awliyā'* with the words, "It is abasing and demeaning knowledge for a man to speak of knowledge to someone incapable of it." 6:320.

[3] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:102 with a slight difference in the words.

[4] Ibn 'Abd al-Barr, *at-Tamhīd*, 1:86.

[5] The reliable Imām, devotee and Shaykh of his time, Abu'l-Ḥārith Muḥammad ibn 'Abd ar-Raḥmān ibn al-Mughīrah ibn Abī Dhi'b al-Qurashī al-'Āmirī al-Madanī the jurist. He related from 'Ikrimah, Shu'bah [ibn Dīnār] the client of Ibn 'Abbās, Sa'īd al-Maqbūrī, Muḥammad ibn al-Munkadir, az-Zuhrī, Nāfi' and other people. Those who related from him included Ibn al-Mubārak, Yaḥyā al-Qaṭṭān, Abū Nu'aym, Wakī', al-Qa'nabī, 'Alī ibn al-Ja'd, Ibn Wahb and many others. Ibn Hanbal said, "He was better than Mālik, although Mālik was more selective in narrators than he was." Muṣ'ab az-Zubayrī said, "Ibn Abī Dhi'b was the jurist of Madīnah, but Aḥmad was not pleased with him regarding az-Zuhrī." Ya'qūb ibn Abī Shaybah said, "His taking from az-Zuhrī was by presentation to him (*arḍ*), and all whom we have met said that that method is sound." Ad-Dāraquṭnī said that Ibn Abī Dhi'b wrote a *Muwaṭṭa'* which he did not produce. Al-Wāqidī said that he was born in 80 AH and he was one of the most scrupulous and best of people. He died in 159.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:172–173, and *Siyar a'lām an-nubalā'*, 7:139–149, al-Khaṭīb, *History of Baghdad*, 2:291–305, Ibn Khallikān, *Wafayāt al-a'yān*, 4:183, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:303–307, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:245–246.

Muṭarrif ibn Abī 'Abdullāh, the *mawlā* of the Laythis, who was one of the elect, said, "I saw the Messenger of Allah ﷺ sitting in the mosque with people around him. Mālik was standing before him and there was musk in front of the Messenger of Allah ﷺ. He was taking handfuls from it and giving them to Mālik and Mālik was distributing them among the people." Muṭarrif said, "I interpreted it as knowledge and following the Sunnah."[2]

Muḥammad ibn Rumḥ at-Tūjibī, the Shaykh of Muslim the author of the *Ṣaḥīḥ*,[3] said, "I saw the Prophet ﷺ in a dream and asked, 'Messenger of Allah, people have disagreed about Mālik and al-Layth[4] as to which of them has the most knowledge?' He answered, 'Mālik is the heir', meaning in knowledge."[5]

MĀLIK AND INNOVATING HERETICS (*ZINDĪQS*)

Yaḥyā ibn Khalaf ibn ar-Rabī' aṭ-Ṭarṭūsī,[6] who was one of the reliable Muslims and devotees, said, "I was with Mālik ibn Anas when a man visited him. He said, 'Abū 'Abdullāh, what do you say about someone who says that the Qur'ān is created?' Mālik exclaimed, 'A heretic (*zindīq*)! Kill him!'"[1] He feared that great sedition would arise from what the man said. In fact, the sedition occurred after Mālik's death and a large number of the people of the Sunnah were killed and harmed.

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[1] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:317.

[2] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:317.

[3] Muḥammad ibn Rumḥ ibn Muhājir at-Tūjibī, by clientage, al-Miṣrī, the reliable *ḥāfiẓ* and scholar. He listened to al-Layth ibn Sa'd and 'Abdullāh ibn Lahī'ah. He related from Mālik ibn Anas, but there is no transmission from him. Muslim, Ibn Mājah and some people related from him. He was known for additional accuracy and memory, but did not travel. Abū Dāwūd said, "He is reliable, but I did not write anything from him." Ibn Mākūlā said, "He was reliable and trustworthy." An-Nasā'ī said, "If he had written from Mālik, I would have put him in the first generation of his companions," i.e. because of his memory and precision. Adh-Dhahabī said, "I wonder how al-Bukhārī did not relate from him. He is worthy of that. Indeed, he was more accurate than Qutaybah ibn Sa'īd." He died in 242.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:498–500, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 7:254, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:164–165, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:101.

[4] Al-Layth ibn Sa'd, the Imām and *ḥāfiẓ*, Shaykh, scholar and leader of Egypt, Abu'l-Ḥārith, al-Fahmī by clientage, al-Aṣfahānī by origin, al-Misrī. He listened to 'Aṭā' ibn Abī Rabāḥ, Ibn Abī Mulaykah, Nāfi', Sa'īd al-Maqbūrī, az-Zuhrī, Abu'z-Zinād al-Makkī, Hishām ibn 'Urwah, Abu'z-Zinād, Qatādah, and Yaḥyā ibn Sa'īd al-Anṣārī. Ibn 'Ajlān, his shaykh Ibn Lahī'ah, Hushaym, Ibn Wahb, Ibn al-Mubārak, Ashhab, Sa'īd ibn 'Ufayr, al-Qa'nabī, Yaḥyā ibn Bukayr, Qutaybah ibn Sa'īd, and 'Abdullāh ibn Ṣāliḥ the scribe related from him. Ash-Shāfi'ī was saddened at his death. He used to say, "He had more *fiqh* than Mālik, but his companions did not establish it." He also said, "He followed the traditions more than Mālik." Yaḥyā ibn Bukayr said, "He had more *fiqh* than Mālik, but fortune favoured Mālik." Ibn Wahb said, "If it had not been for al-Layth and Mālik, we would have been misguided". 'Abd al-Malik ibn Yaḥyā ibn Bukayr related that his father said, "I have never seen anyone more perfect than al-Layth. He was the *faqīh* of the lands. He was Arabic in language. He had good Qur'ān and grammar. He memorised poetry and hadith and had good discussion." He continued to mention beautiful qualities until he had mentioned ten, "and I have not seen his like." Aḥmad said, "Layth had a lot of knowledge and sound hadith." He said, "The soundest person in hadith from Sa'īd al-Maqburī was Layth ibn Sa'd." He died in 175.

See adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:202–204, and *Siyar a'lām an-nubalā'*, 8:136–163, Abū Nu'aym, *Ḥilyat al-awliyā'*, 7:318, al-Khaṭīb, *History of Baghdad*, 13:2, Ibn Khallikān, *Wafayāt al-a'yān*, 4:127–132, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 8:459, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:185.

[5] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:317.

[6] Adh-Dhahabī said that he is not reliable. He narrated unlikely things from Mālik. Abū Umayyah, 'Alī ibn Zayd al-Farā'iḍī and a group related from him. See Imām adh-Dhahabī, *Mīzān al-i'tidāl*, 3:372.

It is related that Ja'far ibn 'Abdullāh said, "We were with Mālik ibn Anas when a man came and said, 'Abū 'Abdallāh, the All-Merciful settled on the Throne. How did He settle?' Mālik did not grieve at anything as he grieved at this question. He looked at the ground and began to turn over a stick in his hand until he was sweating profusely. Then he raised his head, threw away the stick and said, 'The how of it is not understood. His settling is unknown and belief in it is mandatory. Asking about it is innovation and I think that you are a person of innovation.'" He commanded that he be expelled.[2]

Abū 'Urwah, a man among the sons of az-Zubayr, said, "We were with Mālik when they mentioned a man who disparaged the Companions of the Messenger of Allah ﷺ and so Mālik recited this *āyah*, *'Muḥammad is the Messenger of Allah, and those who are with him are fierce to the unbelievers, merciful to one another. You see them bowing and prostrating, seeking Allah's good favour and His pleasure. Their mark is on their faces, the traces of prostration. That is their likeness in the Torah. And their likeness in the Gospel is that of a seed which puts up a shoot and makes it strong so that it thickens and grows up straight upon its stalk, filling the sowers with delight so that by them He may infuriate the unbelievers'* (48:29). Mālik said, 'Anyone who has rancour in his heart towards the Companions of the Messenger of Allah ﷺ has been hit by this *āyah*.'"[3]

THE *MUWAṬṬA'* AND ITS HADITH

'Atīq ibn Ya'qūb az-Zuhrī said, "Mālik wrote the *Muwaṭṭa'* from some 10,000 hadith, and he continued to look at it every year, and remove some from it until this remained."[4]

Mālik did not make a final copy of his book throughout his life, and there were transmissions with different orders and his companions differed in some hadith.

Abū Zur'ah ar-Rāzī,[5] the leader of hadith scholars, said, "If a man were to take an oath of divorce that the hadith of Mālik which are in the *Muwaṭṭa'* are sound, he would not have broken his oath.[1] No other book reached this level of soundness and reliability."

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[1] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:325.

[2] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:326.

[3] Abū Nu'aym al-Aṣfahānī, *Ḥilyat al-awliyā'*, 6:326.

[4] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:73.

[5] The Imām and Ḥāfiẓ of his age, 'Abdullāh ibn 'Abd al-Karīm ibn Yazīd ibn Furūkh, al-Qurashī by clientage, ar-Rāzī, one of the unique men of his age in memory, intelligence, *dīn*, sincerity, knowledge and action. He was born in 200 AH. He listened to Qurrah ibn Ḥabīb, Abū Nu'aym, al-Qa'nabī, Yaḥyā ibn Bukayr, and Aḥmad ibn Ḥanbal. Abū Ḥafṣ al-Fallās, Yūnus ibn 'Abd al-A'lā, Ibn Wārrah, Abū Ḥātim, Muslim, Abū Bakr ibn Abī Dāwūd, and Abū 'Awānah related from him. Isḥāq ibn Rahwayh said, "Every hadith which Abū Zur'ah ar-Rāzī does not know has no root." Ibn Abī Shaybah said, "I have not seen anyone with more memory than Abū Zur'ah." Adh-Dhahabī said, "The extensive of the words of Abū Zur'ah about

VERSES IN PRAISE OF THE *MUWAṬṬA'*

Here are some verses from the *qaṣidah* of Sa'dūn:

I say to the one who relates and writes hadith
  and travels the paths of *fiqh* and seeks its knowledge,
If you want to be called a scholar before Allah,
  do not go beyond the knowledge that Yathrib contains.
Would you abandon one of its houses where Jibrīl,
  the one brought near, came and went?
The Messenger of Allah died in it, and after him
  the Companions took on the discipline of his Sunnah.
Hasten to the *Muwaṭṭa'* of Mālik before it goes. If it is missed,
  there is no goal after it for the one who seeks the truth.
He entrusted every knowledge you desire to the *Muwaṭṭa'*.
  The *Muwaṭṭa'* is the sun and knowledge is a star.
If anyone does not have the books of the *Muwaṭṭa'* in his house,
  that house is bereft of success.
May Allah reward Mālik from us for the *Muwaṭṭa'* with the best reward
  with which a disciplined man of intelligence can be repaid.
He surpassed the people of knowledge in life and death,
  and examples are made about him among people.
His grave continues to quench every visitor
  with a torrent whose water spouts gush out.[2]

Qāḍī 'Iyāḍ has a beautiful fine *qaṣidah* describing the *Muwaṭṭa'*. In it he says:

When the books of knowledge are mentioned,
  the best of them is the *Muwaṭṭa'* of Mālik of Mālik's books.
Its hadith are sounder and its Sunnahs firmer
  and it is the clearest of roads in *fiqh* for the traveller.

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invalidation and validation (*al-jarḥ wa't-ta'dīl*) please me." Abū Ḥātim said, "Abū Zur'ah did not leave anyone like him after him." He died on the last day of 264.

See Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 2:136–138 and *Siyar a'lām an-nubalā'*, 13:65–85, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:328–349, al-Khaṭīb, *History of Baghdad*, 10:326–337, Ibn Ḥajar, *Tahdhīb at-tahdhib*, 7:30–34, Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:148–149.

[1] Qāḍī 'Iyāḍ, *Tartib al-madārik*, 2:73.

[2] Qāḍi 'Iyāḍ, *Tartib al-madārik*, 2:78, Ibn 'Abd al-Barr, *at-Tamhīd*, 1:82 with a slight difference in wording.

The consensus about it has preceded in every community
  despite cantankerous enviers.
Take the knowledge of the *din* pure from it
  and learn the Sharī'ah of the blessed Prophet from it.
The grasping hand of the stingy should seize it.
  Whoever is held back from it perishes in fatal matters.[1]

TRANSMISSIONS OF THE *MUWAṬṬA'*

Know that about a thousand men listened to the *Muwaṭṭa'* from Mālik and took it from him. So there are a large number of transmissions. Different generations of people related it from him: jurists, hadith scholars, Sufis, amirs and khalifahs. There are a number of transmissions in circulation in Arab lands.[2]

THE FIRST TRANSMISSION

This transmission is from Yaḥyā ibn Yaḥyā al-Maṣmūdī al-Andalūsī. It is the most common and best known and in circulation among scholars. When the "*Muwaṭṭa'* of Mālik" is used without any qualification, one's attention turns to it. It begins:

"In the Name of Allah, the All-Merciful, Most Merciful. The Times of Prayer: Mālik ibn Anas related from Ibn Shihāb that one day 'Umar ibn 'Abd al-'Azīz delayed the prayer. 'Urwah ibn az-Zubayr went to him and told him that al-Mughīrah ibn Shu'bah had delayed the prayer one day while he was in Kufa and Abū Mas'ūd al-Anṣārī had gone to him and said, 'What's this, Mughīrah? Do you not know that the angel Jibrīl came down and prayed, and the Messenger of Allah ﷺ prayed. Then he prayed again, and the Messenger of Allah ﷺ prayed. Then he prayed again, and the Messenger of Allah ﷺ prayed. Then he prayed again, and the Messenger of Allah ﷺ prayed. Then he said, "This is what I was ordered to do." 'Umar ibn 'Abd al-'Azīz said, "Be sure of what you relate, 'Urwah. Was it definitely Jibrīl who established the time of the prayer for the Messenger of Allah?" 'Urwah replied, "That is how it was related to Bashīr ibn Abī Mas'ūd al-Anṣārī by his father." 'Urwah said, "'Ā'ishah related to me that the Prophet ﷺ used to pray 'Aṣr while the sunlight was pouring into her room, before the sun itself had become visible" (i.e. because it was still high in the sky).'[1]

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[1] Qāḍi 'Iyāḍ, *Tartīb al-madārik*, 2:79.

[2] Qāḍi 'Iyāḍ said, "The famous versions of the texts of the *Muwaṭṭa'* which are related or which I have found or are in the transmission of our shaykhs, or are transmitted from him by people, of different copies of the *Muwaṭṭa'* number about twenty. Some mention that there are thirty versions." (*Tartib al-madārik*, 2:89)

Abu'l-Qāsim ibn Muḥammad ibn Ḥusayn ash-Shāfi'i said, "The known *Muwaṭṭa*'s from Mālik are eleven. They are very similar. Four of them are used: the *Muwaṭṭa's* of Yaḥyā ibn Yaḥyā, Ibn Bukayr, Abū Muṣ'ab az-Zuhrī, and Ibn Wahb. Their use declined except for the *Muwaṭṭa'* of Yaḥyā and then Ibn Bukayr. (*Kashf aẓ-ẓunūn*, Letter *Mīm*)

Al-Ghāfiqi said, "I saw that the *Muwaṭṭa'* has eleven transmissions related from Mālik. They include the transmission of 'Abdullah ibn Wahb, 'Abd ar-Raḥmān ibn al-Qāsim, 'Abdullāh ibn Maslamah al-Qa'nabī, 'Abdullāh ibn Yūsuf at-Tinnīsī, Ma'n ibn 'Īsā, Sa'īd ibn 'Ufayr, Yaḥyā ibn 'Abdullāh ibn Bukayr, Abū Muṣ'ab Aḥmad ibn Abī Bakr az-Zuhrī, Muṣ'ab ibn 'Abdullāh az-Zubayrī, Muḥammad ibn al-Mubārak aṣ-Ṣūri, Salmān ibn Burd and Yaḥyā al-Andalusī." (*Musnad al-Muwaṭṭā'*, 633). Some of them add the transmission of Yaḥyā at-Tamīmī.

As-Suyūṭi said, "I came upon the *Muwaṭṭa'* with two transmissions other than what al-Ghāfiqī mentioned. One of them is the transmission of Suwayd ibn Sa'īd and the other is the transmission of Muḥammad ibn al-Ḥasan, the companion of Abū Ḥanīfah. I have explained these transmissions in the Great Commentary." (*Tanwir al-ḥawālik*, 1:10)

Our shaykh Muḥammad ibn 'Alawī al-Māliki said, "This is what is relied on, well-known and famous among people. Allah, exalted is He, granted us success in obtaining part of the transmission of Shaykh 'Alī ibn Ziyād. He was also one of the transmitters of the *Muwaṭṭa'*. I copied it in Tunis. Thus we have sixteen transmissions of the *Muwaṭṭa'*: the eleven which al-Ghāfiqi mentioned, one which someone else mentioned, two which as-Suyūṭi added, and one from the author of this treatise." (*Anwār al-masālik*, 31)

The author of this book, Imām 'Abd al-'Azīz ad-Dihlawī mentioned sixteen transmissions.

Yaḥyā's lineage

He is Abū Muḥammad Yaḥyā ibn Yaḥyā ibn Kathīr ibn Waslās ibn Shamlal ibn Manqāyā al-Maṣmūdī, and some said aṣ-Ṣādī ascribed to Ṣād, which is a branch of Maṣmūdah.[2]

His ancestors becoming Muslim and going to Andalusia

His grandfather, Manqāyā became Muslim with Yazīd ibn 'Āmir al-Laythī. This is the reason for his connection to Layth. Kathīr went to Andalusia. It is said that Yaḥyā ibn Waslās went to Andalusia in the army of Ṭāriq ibn Ziyād.[3] Waslās also became Muslim with Yazīd ibn 'Āmir al-Laythī. It is said that he was the first of his ancestors to become Muslim.[4]

Yaḥyā's listening and his journey in quest of knowledge

He listened to the *Muwaṭṭa'* from Mālik ibn Anas, except for some chapters in the Book of *I'tikāf* about which there is uncertainty as to whether he heard them. They are the chapter of leaving *i'tikāf* for the 'Īd, the chapter of making up *i'tikāf*, and the chapter on marriage while in *i'tikāf*. He related them from Ziyād ibn 'Abd ar-Raḥmān.[5]

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[1] *Al-Muwaṭṭa'*, Times of the Prayer. The hadith is sound. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of the Times of the Prayer, in the chapter of the Times of the Prayer and their Excellence.

[2] See Abū 'Abdullāh al-Ḥumaydī, *Jadhwat al-muqtabis*, 382.

[3] Ṭāriq ibn Ziyād from North Africa. He conquered Andalusia and subjugated it. Gibraltar (Jabal Ṭāriq) which is known by the common as Jabal al-Fatḥ at the end of Algeciras, is ascribed to him. He travelled with his master, Mūsā ibn Nuṣayr, after the conquest of Andalusia, to Syria, and then news of him stops. He spoke well and organised what he could of his books. Ṭāriq landed on the mountain ascribed to him in Ṣafar, 92.

See Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 1:230, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 4:500–502, and aṭ-Ṭabarī, *History*, 6:468.

[4] See Ibn Nāṣir ad-Dīn, *Itḥāf as-sālik*, 137.

[5] Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 2:179, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:520. The biography of Ziyād ibn 'Abd ar-Raḥmān will be mentioned.

He listened to the *Muwaṭṭa'* in his land from Ziyād ibn 'Abd ar-Raḥmān before he travelled to Mālik.[1]

Yaḥyā ibn Yaḥyā's origins were Berber and his grandfather became Muslim.[2]

Yaḥyā first listened to the *Muwaṭṭa'* of Mālik from Ziyād ibn 'Abd ar-Raḥmān. Then he travelled east when he was twenty-eight and listened to the *Muwaṭṭa'* from Mālik. He met Mālik in 179, the year in which Mālik died, and attended his funeral.[3]

He listened to Ibn Wahb, who was one of Mālik's great companions and heard his *Muwaṭṭa'* and *Compendium*, and met a group of Mālik's companions.[4]

He made two journeys from Andalusia. During the first journey, he listened to Mālik, 'Abdullāh ibn Wahb, al-Layth ibn Sa'd al-Miṣrī, Sufyān ibn 'Uyaynah,[5] and Nāfi' ibn Abī Nu'aym al-Qārī.[6] On the second, he only listened to Ibn al-Qāsim, the companion of Mālik and author of the *Mudawwanah*, and studied *fiqh* with him.[7]

On the first journey, he had full narration and transmission, and on the second,

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[1] See Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb*, 1:250.

[2] See al-Ḥumaydī, *Jadhwat al-muqtabis*, 382.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 2:179, and Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:535.]

[4] See *Siyar a'lām an-nubalā'*, 1:520.

[5] Sufyān ibn 'Uyaynah ibn Abī 'Imrān Maymūn al-Hilālī, Abū Muḥammad al-Kūfī (Kufan), then al-Makkī (Makkan), the Great Imām, the *ḥāfiẓ* of his age, the Shaykh of Islam. He was born in Kufa in 107. He sought knowledge while he was young, rather, as a youth. He met the great scholars and learned much knowledge from them, was precise and excellent, collected and composed. He lived a long time and people crowded to him. His *isnād* had great stature. He connected grandsons to grandfathers. He listened to 'Amr ibn Dīnār, and took a lot from him. He was the most accepted person regarding 'Amr ibn Dīnār. He listened to Ziyād ibn 'Ilāqah, al-Aswad ibn Qays, az-Zuhrī, Ibn Abi'n-Nujūd, Abū Isḥāq as-Subay'ī, Muḥammad ibn al-Munkadir, Ayyūb as-Sakhtiyānī, Manṣūr ibn al-Mu'tamir, Hishām ibn 'Urwah, Ḥumayd aṭ-Ṭawīl, Yaḥyā ibn Sa'īd al-Anṣārī, Ibn 'Ajlān, al-A'mash, Abū 'Awānah, and Abu'z-Zinād. 'Abdallāh ibn al-Mubārak, 'Abd ar-Raḥmān ibn Mahdī, Yaḥyā al-Qaṭṭān, ash-Shāfi'ī, 'Abd ar-Razzāq, al-Ḥumaydī, Sa'īd ibn Manṣūr, Yaḥyā ibn Ma'īn, 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, Abū Bakr ibn Abī Shaybah, Isḥāq ibn Rāhwayh, Abū Kurayb, and 'Amr ibn 'Alī al-Fallās related from him. There were some students who undertook the *Ḥajj*, only motivated by meeting Sufyān ibn 'Uyaynah because of his imamate and the stature of his *isnād*. Ash-Shāfi'ī said, "If it were not for Mālik and Sufyān ibn 'Uyaynah, the knowledge of the Hijaz would have departed." Al-Bukhārī said, "Ibn 'Uyaynah had more memory than Ḥammād ibn Zayd." Ibn al-Madīnī said, "There was no one among the people of az-Zuhrī more precise than Sufyān ibn 'Uyaynah." Yaḥyā al-Qaṭṭān said, "None of my teachers remain except for Sufyān ibn 'Uyaynah. He has been an imām for forty years." He died in 198 when he was 91.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:238–240, and *Siyar a'lām an-nubalā'*, 8:454–475, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:32–54, Abū Nu'aym, *Ḥilyat al-awliyā'* 7:27, al-Khaṭīb, *History of Baghdad*, 9:174, Ibn Khallikān, *Wafayāt al-a'yān*, 2:391–393, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:117, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:354.

[6] Nāfi' ibn 'Abd ar-Raḥmān ibn Abī Nu'aym al-Qārī (the Qur'ān reciter), the client of the Banū Layth. He originated from Isfahan. He was ascribed to his grandfather Ṣadūq. He was well-established in recitation. He related from Nāfi' (the *mawlā* of Ibn 'Umar), al-A'raj and Abu'z-Zinād. Al-Qa'nabī and Sa'īd ibn Abī Maryam related from him. He died in 169. Mālik said, "Nāfi' was the imām of people in recitation." Adh-Dhahabī said, "It is said that Yaḥyā met Nāfi' ibn Abī Nu'aym, the reciter of Madīnah and took from him. This is unlikely. Nāfi' died ten years before Mālik."

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 7:336–338 and *Mīzān al-i'tidāl*, 4:232, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 10:407–408, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:270.

[7] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 350, and Ibn Khallikān, *Wafayāt al-a'yān*, 6:144.

fiqh and understanding. He brought both transmission and understanding to Andalusia and achieved leadership there.[1]

Yaḥyā's excellence and eminence

Legal verdicts in Andalusia relied on his opinion after ʿĪsā ibn Dīnār. ʿĪsā ibn Dīnār[2] was one of the esteemed companions of Mālik. It was through Yaḥyā and ʿĪsā that the school of Mālik spread.[3] He possessed great intellect as well as knowledge.

Ibn Lubābah[4] said, "The jurist of Andalusia was ʿĪsā ibn Dīnār, their scholar was Ibn Ḥabib[5] and their man of discernment was Yaḥyā."[6]

Mālik entitling him "the discerning one."

Mālik used to admire the manner and intellect of Yaḥyā. He called him "the man of discernment."[7]

It is related that he was in the gathering of Mālik with a group of his companions when someone said, "The elephant is here!" Elephants are rare in the land of the Arabs, especially at that time. Some Arabs would boast of having seen an elephant and considered it to be something lucky and blessed. Abu'sh-Shamaqmaq said:

People! I saw the elephant after you.
  May Allah bless seeing an elephant.
I saw it when something was making it move.
  I almost did something in my trousers.

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[1] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 350.

[2] ʿIsā ibn Dīnār ibn Wāqid al-Ghāfiqī. He originated from Toledo and lived in Cordoba. His agnomen was Abū ʿAbdullāh. He travelled and listened to Ibn al-Qāsim, and went to Andalusia. Legal verdicts devolved on him, and no one was put before him in his time. They thought that his supplications were answered. He died in 212.

See Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 1:331, Qāḍī ʿIyāḍ, *Tartib al-madārik*, 3:16–20, Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 2:64–66, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:28).

[3] Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 350.

[4] Muḥammad ibn ʿUmar ibn Lubābah, the client of Abū ʿUthmān ibn ʿUbaydullāh ibn ʿUthmān, one of the people of Cordoba. He was an imām in *fiqh*, advanced over the people of his time in memorisation of opinion and in his insight into legal verdicts. He did not have knowledge of hadith nor know any of it. He died in 314.

See Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 2:35, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:495, Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 2:189–191, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:269.

[5] ʿAbd al-Malik ibn Ḥabib ibn Sulaymān ibn Mirdās as-Sulamī, whose nickname was Abū Marwān. He lived first in Albira and then resided in Cordoba. He was consulted, along with Yaḥyā ibn Yaḥyā and Saʿīd ibn Hassān. He followed *fiqh* according to the school of the Madinans, and was distinguished in it. He wrote many excellent books on *fiqh*, history and *adab*. He did not have knowledge of hadith or know their sound from their unsound. He died in 238.

See Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 1:269.

[6] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 351 and Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:9, Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 2:180, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 10:523

[7] Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 351.

All the companions of Mālik went out to look at it, but Yaḥyā did not go out. Mālik asked him, "Why did you not go out and see it since it does not exist in Andalusia?" He answered, "I came from my land to look at you and learn from your guidance and knowledge and not to look at the elephant." Mālik admired him and called him "the man of discernment of the people of Andalusia."[1]

His standing with the amirs

As well as his imamate and *dīn*, he was respected by the amirs, and was esteemed but he kept aloof from appointments. His rank was higher than the judge, and he enjoyed more respect with the governors of the amīrs than judges did. That was due to his forgoing passing judgement and refraining from it.[2]

The reason for the spread of Mālik's school in Andalusia

Ibn Ḥazm al-Andalusī[3] said: Two schools spread in the beginning of their affair by leadership and authority: one was the school of Abū Ḥanīfah. When Abū Yūsuf Yaʿqūb, the companion of Abū Ḥanīfah[4] was appointed Chief Justice, the judges were appointed by him. From the furthest east to the furthest west of North Africa, he only appointed his adherents and those ascribed to him and his school as judges in the lands. Then there was the school of Mālik ibn Anas among us in Andalusia. Yaḥyā ibn Yaḥyā was respected by the sultan, and his views regarding judges accepted. No judge in any part of Andalusia was appointed except in consultation with him and by his choice, and he only indicated his adherents and those who were in his school.[1]

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[1] Al-Ḥumaydī, *Jadhwat al-muqtabis*, 382–383, Ibn Khallikān, *Wafayāt al-aʿyān*, 6:144, and Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:9.

[2] Ibn Khallikān, *Wafayāt al-aʿyān*, 6:144, and Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb*, 2:9

[3] The notable imām, *ḥafiẓ*, jurist and *mujtahid*, Abū Muḥammad ʿAlī ibn Aḥmad ibn Saʿīd ibn Ḥazm al-Fārisī (Persian) by origin, al-Umawī al-Qurṭubī aẓ-Ẓāhirī. He wrote various books. He was born in Cordoba in 384. He listened to Yaḥyā ibn Masʿūd ibn Wajh al-Jannah and Ibn ʿAbd al-Barr. His son, Abū Rāfiʿ al-Faḍl, al-Ḥumaydī, and the father of the Qāḍī Abū Bakr ibn al-ʿArabī related from him. He had the utmost intelligence, memory, and great scope in knowledge. He was a Shāfiʿī and then moved to the Ẓāhirī position. He rejected basing things on analogy and devoted himself to knowledge and primary licence. He was a master of various fields, including *dīn*, scrupulousness, *zuhd* and devotion to truthfulness. His father was a respected modest *wazīr* of great importance. He had immense books, especially books on hadith and *fiqh*. He wrote *Kitāb al-iḥkām fī uṣūl al-aḥkām*, *Kitāb al-mujallā*, the commentary on *al-Muḥallā*, and *Kitāb al-faḍl fi'l-milal wa'n-niḥal*. He died in 457.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:341–348 and *Siyar aʿlām an-nubalāʾ*, 18:184–212, Ibn Khallikān, *Wafayāt al-aʿyān*, 3:325–330, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:299–300.

[4] Qāḍī Abū Yūsuf, the Imām, scholar, *mujtahid*, hadith scholar and Chief Judge, jurist of the Iraqis, Yaʿqūb ibn Ibrāhīm al-Anṣārī al-Kūfī, the companion of Abū Ḥanīfah. He was born in 113. He related from Hishām ibn ʿUrwah, Yaḥyā ibn Saʿīd al-Anṣārī, ʿAṭāʾ ibn as-Sāʾib, ʿUbaydullāh ibn ʿUmar, al-Aʿmash and Abū Ḥanīfah. Muḥammad ibn al-Ḥasan, Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, ʿAlī ibn al-Jaʿd, Asad ibn al-Furāt, and Aḥmad ibn Manīʿ related from him. Muḥammad ibn al-Ḥasan said, "Abū Yūsuf was ill and Abū Ḥanīfah visited him. When he went out, he said, 'If this youth dies, he knows more than everyone on the earth.'" Aḥmad ibn Ḥanbal said, "The beginning of my writing hadith was frequenting Abū Yūsuf." Al-Muzanī said, "He is the person who most follows hadith." Yaḥyā ibn Maʿīn said, "There is none among the companions of opinion (*raʾy*) with more hadith nor firmer than Abū Yūsuf." He died in 182.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:267–268 and *Siyar aʿlām an-nubalāʾ*, 8:535–539, al-Khaṭīb, *History of Baghdad*, 14:242–262, Ibn Khallikān, *Wafayāt al-aʿyān*, 6:378–390 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 1:298–301.

The author of these lines says that the reason for the spread of the school of Mālik in Andalusia and the Maghrib according to most historians[2] was the journey of scholars of these lands to the Ḥijāz for Ḥajj and 'Umrah. When they returned to their lands, they had seen the virtue of Mālik, his greatness, vast knowledge, esteem and respect, and they described some of his qualities and immense states to people so that they grew up respecting Mālik, loving him and following him. Before that they followed the school of al-Awzā'ī.[3]

None of the people of knowledge in Andalusia since the time Islam entered it have enjoyed the importance, great worth and respected renown as did Yaḥyā ibn Yaḥyā.[4] That is a favour which Allah gives to whomever He wishes. Allah possesses immense favour.

His Following Mālik and adhering to his School

Ibn Bashkuwāl[5] said: "Yaḥyā ibn Yaḥyā's supplication was answered. In himself, his action and sitting he adopted the aspect of Mālik."[6]

He used to give legal verdicts according to the school of Mālik and not go beyond it while imitation of a single *madhhab* was not widespread at that time, not individually or in general.

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[1] Ibn Khallikān, *Wafayāt al-a'yān*, 6:144 and al-Ḥumaydī, *Jadhwat al-muqtabis*, 283–284.

[2] See Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb* 4:18.

[3] He is the Shaykh al-Islam, Abū 'Amr 'Abd ar-Raḥmān ibn 'Amr ibn Muḥammad al-Awzā'ī ad-Dimashqī al-Ḥāfiẓ. He was born in 88. He related from 'Aṭā' ibn Abī Rabāḥ, Abū Ja'far al-Bāqir, 'Amr ibn Shu'ayb, Makḥūl, Qatādah, az-Zuhrī, Yaḥyā ibn Abī Kathīr, Muḥammad ibn Ibrāhīm at-Taymī, 'Aṭā' al-Khurāsānī, Muḥammad ibn Sīrīn and Ibn al-Munkadir. Ibn al-Mubārak, Abū Isḥāq al-Fazārī, Yaḥyā al-Qaṭṭān, Muḥammad ibn Yūsuf al-Firyābī, Abū 'Āṣim an-Nabīl and people related from him. Mālik said, "Al-Awzā'ī was an imām who is followed." 'Abd ar-Raḥmān ibn Mahdī said, "The people of note in their time were four: Ḥammād ibn Zayd in Basra, ath-Thawrī in Kufa, Mālik in the Hijaz and al-Awzā'ī in Syria. He had a well-known school. The jurists of Syria acted by it for a time as well as the jurists of Andalusia. Then it disappeared." Abū Isḥāq al-Fazārī said, "If I were to choose for this nation, I would choose al-Awzā'ī for it." He was awake at night in prayer, recitation of Qur'ān and weeping. Al-Manṣūr used to esteem al-Awzā'ī, and listened to his warning and respected him. He died in 157.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:160–164 and *Siyar a'lām an-nubalā'*, 7:107–134, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:184–219, Abū Nu'aym, *Ḥilyat al-awliyā'*, 6:135–149, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:238–242, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:241–242.

[4] Ibn Khallikān, *Wafayāt al-a'yān*, 6:146, Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 2:180, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:521, and Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb*, 2:9.

[5] Khalaf ibn 'Abd al-Malik ibn Mas'ūd ibn Mūsā ibn Bashkuwāl al-Anṣārī, one of the people of Cordoba. His nickname was Abu'l-Qāsim. He was the author of the *History*. He was approved in his record of its reports and knowledge of its men. He had extensive transmission and strong concern for it. He knew its paths and was considered authoritative in what he related and attributed. He was advanced over the people of his time in this matter. He transmitted about 104 books from his shaykhs, large and small. He died in 598.

See Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 114.

[6] Ibn Khallikān, *Wafayāt al-a'yān*, 6:146, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:524.

They relate that Yaḥyā ibn Yaḥyā held to Mālik's school except in four matters in which he followed al-Layth. He did not think that the *qunūt* prayer was said in the pre-dawn prayer nor in any other prayer. He differed from Mālik about accepting the oath with a witness, and did not think that judgement was given on that basis. He judged by the opinion of two trustees in the absence of two arbiters from the family of the couple. He thought that land could be rented for what it produced, according to the school of al-Layth.[1]

They objected to this minor disagreement of his because of their strong love for Mālik and his school.

His witnessing the final days of Mālik

Yaḥyā ibn Yaḥyā reported: "When the illness from which Imām Mālik died continued, Mālik's companions, the Madinans and others who were studying with him, gathered in Madīnah. They amounted to one hundred and thirty jurists and scholars. We went to him ourselves to see him and ask how he was. We greeted him and when we finished, he turned his face towards us and said, 'Praise be to Allah who makes laugh and makes cry, makes die and makes live.' Then he said to us, 'The command of Allah, mighty and exalted is He, has come, and one must meet Allah, glorified is His praise.' We said, 'Abū 'Abdullāh, how are you?' He answered, 'I feel joyful in the company of the friends of Allah, mighty and exalted is He, and the people of knowledge. There is nothing more precious to Allah, mighty and exalted is He, after His prophets, may the blessing and peace of Allah be upon them, than them. I rejoice in my quest in this matter because every action that Allah has prescribed and the Messenger of Allah ﷺ has made Sunnah has reached us from the mouth of the Messenger of Allah ﷺ. "Whoever holds to the prayer and perseveres in it will have such-and-such. Whoever makes Ḥajj to the House of Allah, exalted is He, with an accepted Ḥajj will enjoy such-and-such with Allah. Whoever strives in the Path of Allah, exalted is He, desiring what is with Allah will have such-and-such." All of this is recognised by the one to whom Allah, exalted is He, has given understanding of this affair. The knowledge of a scholar does not grasp what honour and reward the seeker of this matter has with Allah, exalted is He. This knowledge is the legacy of the prophets. It is possible to obtain other types of knowledge: literature, logic and mathematics, from other than the path of prophethood, but not the knowledge of reward and punishment, and knowledge of the Sharī'ah and religions. There is no way to recognise it except by illumination from the niche of prophethood. Anyone who seeks this matter and follows it will receive great honour and an ample reward, like the honour and reward of the prophets. None knows its essence but Allah. By Allah, I will relate a hadith to you which Rabī'ah related to me, which I have not related to you until this moment. He said, "By Allah, the One other than Whom there is no god! If a man errs in the prayer and does not know how many *rakʿats* he has done and comes to me for a verdict on it and I then give him a verdict on it by knowledge and I impel him to what is correct, that is better for me than possessing this world from which I will depart to the Next World." I will relate to you a hadith which Yaḥyā ibn Saʿīd al-Anṣārī related to me which I have not related to you until this moment. He said, "By Allah, the One other than Whom there is no god! I tell you that when I hear a point of knowledge from a scholar and some of it is unclear to me so that I say in myself, 'He said such-and-such,' and remember it and then go to bed and spend the night thinking about it until morning and then in the morning, I go to him and ask him about it and he tells me, that is better than a hundred accepted Ḥajjs." I heard Ibn Shihāb say more than once, "By Allah, the One other than Whom there is no god! I prefer for a man to come to me asking me to explain something of his *dīn* which I then explain and direct him to the truth and turn him to the Sunnah to a hundred expeditions made in the way of Allah, exalted and majestic is He!""

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[1] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:538, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:522.

Yaḥyā ibn Yaḥyā said, "This is the last hadith which I heard from Mālik ibn Anas."[1]

The death of Yaḥyā ibn Yaḥyā

He died in Rajab 234. His age on the day he died was 82.[2] His grave in Cordoba was used for the rain prayer.[3]

ZIYĀD IBN ʿABD AR-RAḤMĀN

Yaḥyā related some chapters of the *Muwaṭṭa'* from Ziyād ibn 'Abd ar-Raḥmān, so I wanted to mention something about his life.

Ziyād's lineage

He is Abū ʿAbdullāh Ziyād ibn ʿAbd ar-Raḥmān al-Lakhmī, known as Shabṭūn, of the descendants of Ibn Abī Baltaʿah al-Badrī, the Companion of the Messenger of Allah ﷺ.[4]

His journey to Mālik and spreading his school in Andalusia

Ziyād was the first to bring Mālik's school to Andalusia. He made two journeys to Imām Mālik.[5]

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[1] Muḥammad ibn Ḥārith al-Khashanī, *Reports of the Fuqahā and Ḥadīth Scholars*, 365–366.

[2] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 351, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:524.

[3] Ibn Khallikān, *Wafayāt al-aʿyān* 6:146.

[4] Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 1:154, Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:349, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 118.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 118.

His scrupulousness and forgoing the post of qāḍī

He was unique in his time in doing-without and scrupulousness.[1] The ruler, Hishām[2] ؒ wanted to appoint Ziyād ibn ʿAbd ar-Raḥmān judge but he fled. Hishām said, "Would that all people were like Ziyād, so that I could be spared people who desire this world." He granted him security, so he returned.[3]

Ziyād's behaviour with kings

One of the reports about him is that one day he was with Hishām when he became angry with one of his elite who had sent him a letter which he disliked. He commanded that his hand be cut off. Ziyād said, "May Allah put the Amīr right. Mālik ibn Anas gave me a hadith in a report connected directly to the Prophet ﷺ: 'If someone restrains his rage when he is able to act on it, Allah will appoint security and faith for him on the Day of Rising.'" So the *amīr's* anger stilled and he told him, "You have done well; Mālik related it to you." The Amīr commanded that the servant's hand be left and pardoned him.[4]

Once, a letter came from one of the kings, and he wrote on it and then stamped the letter and the messenger took it. Ziyād said, "Do you know what this person asked about? He asked about the pans of the scales of actions on the Day of Rising and whether they are made of gold or silver. I wrote to him, 'Mālik related to me from Ibn Shihāb that the Messenger of Allah ﷺ said, "Part of the excellence of a man's Islam is that he leaves what does not concern him."'"[5]

Ziyād's death

He died in 204, the same year that ash-Shāfiʿī died.[6]

SECOND TRANSMISSION

It is the transmission of ʿAbdullāh ibn Wahb. This transmission begins:

Mālik reported to me from Abu'z-Zinād from al-Aʿraj from Abū Hurayrah ؓ that the Messenger of Allah ﷺ said, "I was commanded to fight people until they say, 'There is no god but Allah.' When they say, 'There is no god but Allah,' then their blood, property and lives are protected from me, except by rights they owe, and their reckoning is up to Allah."

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[1] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 118.

[2] Hishām ibn 'Abd ar-Raḥmān ad-Dākhil. His father appointed him when he was young and groomed him for leadership. In his behaviour, Hishām followed 'Umar ibn 'Abd al-'Azīz. When Ziyād ibn 'Abd ar-Raḥmān described him to Mālik ibn Anas, he said, "I wish that Allah would adorn our festival with the like of this." One of his good deeds was that he restored the canal for which Cordoba is renowned, and another of his good deeds was to complete the construction of the mosque in Cordoba and he sent out the *zakāh* collector to take *zakāh* according to the Book and Sunnah. He died in 180, about 7 years and 9 months after he became Amīr. He was one of the people of good and right-action who undertook many expeditions and *jihād*. He died at the age of forty and four months. He was born in 139. See Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb*, 1:336.

[3] Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 1:154, and Aḥmad ibn Muhammad al-Maqarri, *Nafḥ aṭ-ṭīb*, 2:45.

[4] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:351.

[5] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:351, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 9:312.

[6] Ibn al-Faraḍī, *History of the Scholars of Andalusia*, 1:155. Imām adh-Dhahabī said that he died in 193. It is said that he died in 197. See *Siyar a'lam an-nubala'*, 9:312.

Ibn Wahb alone has this hadith. Others who have transmissions of the *Muwaṭṭa'* do not relate it, except for Ibn al-Qāsim.[1]

The lineage of 'Abdullāh ibn Wahb

He is Abū Muḥammad 'Abdullāh ibn Wahb ibn Muslim al-Fihrī by clientage (*walā'*), al-Miṣrī.[2]

His birth

He was born in Dhu'l-Qa'dah 125.[3]

His seeking knowledge and his journeying

He related from 400 scholars. They included Mālik, Ibn Jurayj,[4] Yūnus ibn Yazīd,[5]

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[1] See *at-Tajrīd*, 270. The hadith is authentic. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of *Jihād*, in the chapter on the Prophet ﷺ calling people to Islam and prophethood, as did Muslim in his *Ṣaḥīḥ*, in the Book of Faith, in the chapter of the command to fight people until they say, "There is no god but Allah. Muḥammad is the Messenger of Allah."

[2] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:42, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:277, and *Siyar a'lām an-nubalā'*, 9:223.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 133, Ibn Khallikān, *Wafayāt al-a'yān*, 3:36, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:223

[4] 'Abd al-Malik ibn 'Abd al-'Azīz ibn Jurayj al-Umawī by clientage (*walā'*), al-Makkī, the notable scholar, the *ḥāfiẓ*, Shaykh al-Ḥaram, the first of those in Makkah to record knowledge. He related from 'Aṭā' ibn Abī Rabāḥ - extensively and he excelled in that - and from Ibn Abī Mulaykah, Nāfi', the freed slave of Ibn 'Umar, Ṭāwūs, 'Amr ibn Shu'ayb, 'Amr ibn Dīnār, Ibn al-Munkadir and az-Zuhrī. Thawr ibn Yazīd, al-Awzā'ī, al-Layth and the two Sufyāns related from him. Yaḥyā al-Qaṭṭān said, "I do not consider Ibn Jurayj to be less than Mālik [narrating] from Nāfi'." The transmissions of Ibn Jurayj are abundant in the Six Books, the *Musnad* of Aḥmad, the *Mu'jam al-kabīr* of aṭ-Ṭabarānī and the *Ajzā'* (collections of hadith handed on the authority of one transmitter). He lived to the age of 70 and died in 150 or later.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 6:325–336, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 5:356–357, Ibn Khallikān, *Wafayāt al-a'yān*, 3:163–171, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 2:402–406.

[5] Yūnus ibn Yazīd ibn Abi'n-Najjād al-Aylī, Abū Yazīd, the client of the family of Abū Sufyān. He related from Ibn Shihāb, Nāfi', al-Qāsim, 'Ikrimah, Hishām ibn 'Urwah and a group. Al-Layth, al-Awzā'ī, Ibn al-Mubārak, Ibn Wahb, Rishdīn ibn Sa'd, Muḥammad ibn Fulayḥ and a group related from him. He kept the company of az-Zuhrī for twelve years and was one of his important companions. Ibn al-Mubārak said, "When I looked at the hadith of Ma'mar and Yūnus, I was amazed. It was as if they transmitted from a single niche." Ibn al-Mubārak said, "I have not seen anyone who related more from az-Zuhrī than Ma'mar except for Yūnus who memorised more of the *Musnad*." Aḥmad said, "Yūnus had more hadith than 'Aqīl. They are both reliable." Ibn Ma'īn said, "The most reliable people in [narrating from] az-Zuhrī are Mālik, Ma'mar, Yūnus, 'Aqīl, Shu'ayb, and Ibn 'Uyaynah." He died in 159.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:146 and *Siyar a'lām an-nubalā'*, 6:297–301, Ibn Abī Ḥātim, *al-Jarḥḥ wa't-ta'dīl*, 9:247–248, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:450–452, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:233.

al-Layth, Ibn Abī Dhi'b and the two Sufyāns, and others, and he memorised the hadith of the people of the Hijaz and Egypt.[1]

The transmission of his shaykhs from him

His shaykh al-Layth related from him and clearly stated his name. It is said that Mālik related the hadith on non-refundable deposit[2] from him from Ibn Lahī'ah.[3] The hadith of the deposit is related by Mālik in the *Muwaṭṭa'*, in the Book on Sales, in the chapter on what has been narrated about non-refundable deposits, narrating from someone he considered to be reliable from 'Amr ibn Shu'ayb from his father from his grandfather that the Messenger of Allah ﷺ forbade non-refundable deposits. Abū Dāwūd transmitted it in his *Sunan*, in the Book of Sales, in the chapter on non-refundable deposits, and Ibn Mājah in his *Sunan*, in the Book of Transactions, in the chapter on non-refundable deposits. A non-refundable deposit is when one buys goods and pays something to its owner based on the sale being according to the price. If the sale is not carried out, the deposit belongs to the owner of the goods and he does not return it to the buyer. It is an invalid sale in the view of the *fuqahā'* since it contains a precondition and uncertainty.

His excellence and position in knowledge

He was a reliable authority, *ḥāfiẓ* and *mujtahid*, and did not imitate anyone [in *taqlīd*]. He learned *fiqh* with Mālik and al-Layth.[4]

He met more than twenty of the companions of Ibn Shihāb and kept the company of Mālik for twenty years. They said, "Mālik did not write the term 'jurist' about anyone except Ibn Wahb." 'Abdullāh ibn Wahb, the Jurist of Egypt, used to write to him and to Abū Muḥammad al-Muftī, and he did not do that for anyone else.[1]

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[1] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 132, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:72.

[2] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 132.

[3] 'Abdallāh ibn Lahī'ah al-Ḥadramī al-Miṣrī, the judge, noted scholar, and along with al-Layth the hadith scholar of Egypt. He was born in 95 or 96 and listened to 'Abd ar-Raḥmān ibn Hurmuz al-A'raj, the companion of Abū Hurayrah, and from 'Ata ibn Abī Rabah, 'Amr ibn Shu'ayb, 'Amr ibn Dīnār, Muḥammad ibn al-Munkadir, Abu'z-Zubayr, Bukayr ibn al-Ashajj and a lot of people. Al-Awzā'ī, Shu'bah, ath-Thawrī, al-Layth, Mālik (he did not name him clearly), Ibn al-Mubārak, al-Walīd ibn Muslim, Ashhab, Sa'īd ibn 'Ufayr, Yaḥyā ibn Bukayr, Abū Ṣāliḥ al-Kātib, al-Qa'nabī, Qutaybah ibn Sa'īd, and Muḥammad ibn Rumḥ related from him. Ibn Lahī'ah met seventy-two Followers, and he met a group of the companions of Abū Hurayrah, 'Abdullāh ibn 'Amr and 'Uqbah ibn 'Amr. Aḥmad ibn Ḥanbal said, "There was no one like Ibn Lahī'ah in Egypt in regard to the great number of his hadith, and his precision and care." Ath-Thawrī said, "Ibn Lahī'ah had the roots and we had the branches." Adh-Dhahabī said, "Ibn Lahī'ah neglected to be exact and related unacknowledged (*munkar*) reports and so fell from the rank of having authority in their view. The people of the *Ṣaḥīḥ* collections turn from his transmissions, but Abū Dāwūd, at-Tirmidhī and al-Qazwīnī transmitted them. Ibn Wahb, al-Muqri and the old narrators did not relate from him, which is better. Yaḥyā al-Qaṭṭān did not think anything of him." Muslim said, "Ibn Lahī'ah was abandoned by Wakī', Yaḥyā and Ibn Mahdī." He died in 174.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:215–216 and *Siyar a'lām an-nubalā'*, 8:11–31, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:335, Ibn Khallikān, *Wafayāt al-a'yān*, 3:38–39, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:373, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:283–284.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:278, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 132.

There was none whom Mālik did not rebuke except for Ibn Wahb.[2] He used to esteem and love him.

He was unique in his age for his memory, and related a hundred thousand hadith. In writing, he recorded 120,000 hadith. Adh-Dhahabī mentioned it.[3]

Ibn 'Adī said,[4] "I don't know him to have any hadith that are ignored (*munkar*)."[5]

Ibn Wahb and Ibn al-Qāsim were mentioned in the presence of Mālik, and he stated, "Ibn Wahb is a scholar and Ibn al-Qāsim a jurist."[6]

He meant that Ibn al-Qāsim was skilled in jurisprudence and pre-eminent in it. As for Ibn Wahb, he was proficient in the rest of the areas of knowledge: *tafsīr*, *sīrah*, doing-without, stories which soften the heart (*raqā'iq*), trials, virtues and other things.

Ibn Yūnus[7] said, "Ibn Wahb had *fiqh*, hadith and worship."[8]

He divided his time into three portions: a third for *ribāṭ* [tethering horses at the frontier prepared to fight the enemy], a third for teaching people, and a third for Ḥajj.[9]

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[1] Qāḍī 'Iyāḍ, ***Tartīb al-madārik***, 1:422, and Ibn Farḥūn, ***ad-Dībāj al-mudhahhab***, 132.

[2] Ibn Farḥūn, ***ad-Dībāj al-mudhahhab***, 132.

[3] ***Tadhkirat al-ḥuffāẓ***, 1:279 and ***Siyar a'lām an-nubalā'***, 9:225, 233, and ***al-Kāmil*** by Ibn 'Adī, 4:150.

[4] The Imām, the great *ḥāfiẓ* and ascetic itinerant, Abū Aḥmad 'Abdullāh ibn 'Adī ibn 'Abdullāh ibn Muḥammad ibn al-Mubārak al-Jurjānī. He is also known as Ibn al-Qaṭṭān, the author of ***Kitāb al-kāmil fi'l-jarḥ wa't-ta'dīl***. He was one of the noted scholars and was born in 277. He listened to Muḥammad ibn Yaḥyā al-Marwazī, Abū Khalīfah al-Jumaḥī, and Abū 'Abd ar-Raḥmān an-Nasā'ī. Ja'far ibn Muḥammad al-Firyābī, Abū Ya'lā al-Mawṣulī, Abū Bakr ibn Khuzaymah, Abu'l-'Abbās ibn 'Uqdah, Abū Sa'd al-Mālīnī and others related from him. Ad-Dāraquṭnī was asked to write a book on the weak narrators and he said, "Do you not have the book of Ibn 'Adī?" "Yes," was the reply. He said, "That is enough and cannot be added to." Al-Khalīlī said, "He did not have a peer in memorisation of hadith and in the esteem [in which he was held]." He died in 365.

See Imām adh-Dhahabī, ***Tadhkirat al-ḥuffāẓ***, 3:152–154.

[5] Ibn 'Adī, ***al-Kāmil***, 437, Imām adh-Dhahabī, ***Siyar a'lām an-nubalā'***, 9:226, and Ibn Ḥajar, ***Tahdhīb at-tahdhīb***, 6:63.

[6] Ibn Khallikān, ***Wafayāt al-a'yān***, 3:36, and Imām adh-Dhahabī, ***Siyar a'lām an-nubalā'***, 9:227

[7] Aḥmad ibn 'Abdullāh ibn Yūnus ibn 'Abdullāh ibn Qays al-Kūfī at-Tamīmī, al-Yarbū'ī, the reliable *ḥāfiẓ*. He was born in 132. He listened to Ibn Abī Dhi'b, ath-Thawrī, Isrā'īl, al-Ḥasan ibn Ṣāliḥ and Zuhayr ibn Mu'āwiyah. Al-Bukhārī, Muslim, 'Abd ibn Ḥumayd, Abū Zur'ah ar-Rāzī, Ibrāhīm al-Ḥarbī and Abū Ḥātim related from him. Abū Ḥātim said, "He was reliable and precise." He died in 227.

See Imām adh-Dhahabī, ***Siyar a'lām an-nubalā'***, 10:457–458, Ibn Abī Ḥātim, ***al-Jarḥ wa't-ta'dīl***, 2:57, Ibn Ḥajar, ***Tahdhīb at-tahdhīb***, 1:50, and Ibn al-'Imād, ***Shadharāt adh-dhahab***, 1:592.

[8] Imām adh-Dhahabī, ***Tadhkirat al-ḥuffāẓ***, 1:278.

[9] Imām adh-Dhahabī, ***Siyar a'lām an-nubalā'***, 9:226 and Ibn Ḥajar, ***Tahdhīb at-tahdhīb***, 6:74.

Aḥmad, the nephew of Ibn Wahb[1] said, "'Abbād ibn Muḥammad[2] wanted to appoint him judge, but Ibn Wahb disappeared and 'Abbād destroyed some of his house. My uncle heard about that and prayed that he would go blind and so he went blind after Jumu'ah."[3]

A report concerning him and a beggar

One day a beggar stopped at his circle and said, "Abū Muḥammad, the dirham you gave me yesterday was counterfeit." He said, "Person, our hands are empty." The beggar became angry and said, "May Allah bless Muḥammad. This is the time about which it is said that only the hypocrites of this community will undertake to give *ṣadaqah*!" A man from Iraq got up and dealt the wretch such a slap that he fell on his face. He began to shout, "Abū Muḥammad! Imām of the Muslims! This is done to me in your gathering!" Ibn Wahb asked, "Who did this?" The Iraqi answered, "I did, may Allah make you thrive. I did it because of the hadith which you related to us that the Prophet ﷺ said, 'If anyone defends the flesh of a believer from a hypocrite who slanders him, Allah will protect his flesh from the Fire.' You are our lamp and our light. Will he slander you in front of us?" Ibn Wahb said, "I will recount a hadith to you. The Messenger of Allah ﷺ said, 'There will be wretches at the end of time called "the immoderate" who will not do *wuḍu'* for the prayer nor perform *ghusl* for sexual relations (*janābah*). People will go out of their mosques and their festivals asking Allah for His favour but they will go out asking people, thinking that people owe them their rights and not thinking that Allah has any right over them.'"[4]

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[1] Aḥmad ibn 'Abd ar-Raḥmān ibn Wahb ibn Muslim al-Miṣrī by clientage, Abū 'Abdullāh, known as Baḥshal, the nephew of the scholar of Egypt, 'Abdullāh ibn Wahb. He took a lot of knowledge from his uncle, and from ash-Shāfi'ī, Bishr ibn Bakr at-Tinnīsī and a group. Muslim related from him, using him as an authority, as did Abū Zur'ah, Abū Ḥātim, aṭ-Ṭabarī, al-Bukhārī, Ibn Khuzaymah, and Ibn Abī Ḥātim. Ibn 'Adī said, "I saw that the shaykhs of Egypt agreed that he was weak." Ibn 'Adī said, "All that they disliked in him is tolerated. If none but him related it, it may be that his uncle singled him out for it." Adh-Dhahabī said, "He related thousands of hadith which are sound and five hadith are unacknowledged in respect of that and so it is not obligatory to abandon him. He was like Yūnus ibn 'Abd al-A'lā and Bandar in their strength." He died in 264.

See Imām adh-Dhahabī, ***Siyar a'lām an-nubalā'***, 1:317–323, ***Mīzān al-i'tidāl***, 1:113–114, Ibn Abī Ḥātim, ***al-Jarḥ wa't-ta'dīl***, 2:59–60, Ibn Ḥajar, ***Tahdhīb at-tahdhīb***, 1:54–56, and Ibn al-'Imād, ***Shadharāt adh-dhahab***, 2:147.

[2] He is 'Abbād ibn Muḥammad ibn Ḥayyān al-Balkhī, Abū Nasr, a *mawlā* of Kindah, and one of those who perished in the civil war between al-Amīn and al-Ma'mūn. He lived in Egypt and was its governor for al-Ma'mūn in 196. He resided in Fusṭāṭ. Al-Amīn wrote appointing Rabī'ah ibn Qays al-Ḥawfī governor over Egypt and ordered him to fight 'Abbād, and so battles took place between the two amirs and their supporters, which ended with 'Abbād being seized and sent to al-Amīn who killed him in Baghdad.

See Jamāl ad-Dīn Yūsuf al-Antābakī, ***an-Nujūm az-zāhirah***, 2:153.

[3] Imām adh-Dhahabī, ***Tadhkirat al-ḥuffāẓ***, 1:279 and ***Siyar a'lām an-nubalā'***, 9:227.

[4] Qāḍī 'Iyāḍ, ***Tartīb al-madārik***, 1:429 and Ibn Farḥūn, ***ad-Dībāj al-mudhahhab***, 132.

His scrupulousness and doing-without

Ibn Wahb entered a bathhouse and heard someone reciting, "*When they are squabbling with one another in the Fire*" (40:47). He fainted.[1]

Ibn Wahb said, "I imposed on myself that whenever I slandered a man I would fast a day. That was easy for me. So I imposed on myself that whenever I slandered a person I would give a dirham in *ṣadaqah*. That was burdensome for me, so I abandoned slander."[2]

His death

He has a book known as *Jāmiʿ Ibn Wahb* (*The Compendium of Ibn Wahb*). *The Book of Terrors of the Day of Rising* in his *Jāmiʿ* was read to him, and he appeared to faint and was carried to his house and remained like that until he died.[3]

He died on Sunday, 25th Shaʿban 197 when he was 72.[4]

When the news of his death reached Ibn ʿUyaynah, he said, "The Muslims in general are afflicted (by his loss) and I in particular am afflicted."[5]

On the night Ibn Wahb died, one of the right-acting men dreamt that it was as if the table of knowledge had been taken away.[6]

His books

He wrote many books of great value and use. They include thirty books he heard from Mālik: his large *Muwaṭṭa'*, his small *Muwaṭṭa'*, his great *Compendium*, *Kitāb al-aḥwāl*,[7] *Kitāb tafsīr al-Muwaṭṭa'*, *Kitāb al-manāsik*, *Kitāb al-maghāzī*, *Kitāb al-qadr* and other books.[8] May the mercy and pleasure of Allah be upon him.

THE THIRD TRANSMISSION

This is the transmission of ʿAbdullāh ibn Maslamah al-Qaʿnabī. He alone has the transmission of the following hadith in his *Muwaṭṭa'*:

Mālik related to me from Ibn Shihāb from ʿUbaydullāh ibn ʿAbdullāh ibn ʿUtbah ibn Masʿūd from Ibn ʿAbbās that the Messenger of Allah ﷺ said, "Do not praise me excessively as ʿĪsā ibn Maryam was praised. I am a slave. Say, 'The slave of Allah and His Messenger.'"[9]

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[1] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 1:279, and *Siyar a'lām an-nubalā'*, 9:227.

[2] Qāḍi 'Iyāḍ, *Tartib al-madārik*, 1:431, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:228.

[3] Ibn Khallikān, *Wafayāt al-a'yān*, 3:37, and Imām adh-Dhahabi, *Tadhkirat al-Ḥuffāẓ*, 1:279 and *Siyar a'lām an-nubalā'*, 9:226.

[4] Qāḍi 'Iyāḍ, *Tartīb al-madārik*, 1:432 and Ibn Khallikān, *Wafayāt al-aʿyān*, 3:37.

[5] Qāḍi 'Iyāḍ, *Tartīb al-madārik*, 1:431, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:279 and *Siyar a'lām an-nubalā'*, 9:228.

[6] Qāḍi 'Iyāḍ, *Tartīb al-madārik*, 1:432.

[7] Some of them add it to *al-Jāmiʿ* (Qāḍi 'Iyāḍ, *Tartib al-madārik*, 1:433.

[8] Qāḍi 'Iyāḍ, *Tartīb al-madārik*, 1:432, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 133.

[9] See *at-Tajrīd*, 264, a sound hadith which al-Bukhārī transmitted in his *Ṣaḥiḥ*, in Accounts of the

His lineage and birth

He is Abū 'Abd ar-Raḥmān 'Abdullah ibn Maslamah ibn Qa'nab al-Ḥārithī, whose roots were Madinan. He lived in Basra and died in Makkah. He was born after 130.[1]

His Shaykhs

He related from a group of scholars who include Mālik ibn Anas, al-Layth ibn Sa'd, the two Ḥammāds[2] [Ḥammād ibn Salamah and Ḥammād ibn Zayd], Shu'bah,[3]

Prophets, the hadith of the Veranda.

[1] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 1:351, and *Siyar a'lām an-nubalā'*, 10:258 and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 131.

[2] The Imām and *Ḥāfiẓ*, Ḥammād ibn Salamah ibn Dīnār, and the Imām and *Ḥāfiẓ*, Ḥammād ibn Zayd ibn Dirham. The first was Ḥammād ibn Salamah ibn Dīnār, the Imām and *Ḥafiẓ*, Shaykh al-Islām, Abū Salamah ar-Rib'ī by clientage, al-Baṣrī, the grammarian and hadith scholar. He listened to Ibn Abī Mulaykah, Anas ibn Sīrīn, Thābit al-Bunānī, 'Abdullāh ibn Kathīr ad-Dārī al-Muqrī, Qatādah ibn Di'āmah, Simak ibn Ḥarb, Ḥammād ibn Abī Sulaymān the jurist, Humayd aṭ-Ṭawīl, Ayyūb as-Sakhtiyānī, Amr ibn Dīnār, Abu'z-Zubayr al-Makkī and 'Aṭā' ibn Abi's-Sā'ib, Ibn Jurayj, Ibn al-Mubārak, Yahyā al-Qaṭṭān, Ibn Mahdī, Abū Nu'aym, 'Affān, al-Qa'nabī and Hudbah ibn Khālid related from him. Ahmad said, "The person with the most knowledge of Thābit al-Bunānī is Ḥammād ibn Salamah. He is the most reliable of them in respect of Ḥumayd aṭ-Ṭawīl." Ibn Ma'īn said, "He has more knowledge than others." Shihāb ibn Ma'mar said, "Ḥammād ibn Salamah was considered to be one of the *Abdāl*." Adh-Dhahabi said, "He was the first, along with Ibn Abī 'Arūbah to write books. He was skilled in Arabic, an eloquent jurist, with knowledge of the Sunnah." Adh-Dhahabī said, "He was one of the oceans of knowledge. He has some misconceptions (*awhām*) in the scope of what he related. He was truthful, an authority, if Allah wishes. He is not like Ḥammād ibn Zayd in accuracy." Al-Bukhārī avoided transmitting his hadith except for a single hadith which he transmitted in *ar-Riqāq*; Muslim related from him in *Uṣūl* from Thābit and Hammād since he knew them. Ibn Mahdī said, "If Ḥammād ibn Salamah had been told, 'You will die tomorrow,' he would not be able to do any more deeds." 'Amr ibn 'Āṣim said, "I wrote 10,000 or so hadith from Hammād." Aḥmad ibn Ḥanbal said, "When I see a man criticise Ḥammād ibn Salamah, then I suspect his Islam." He died after the 'Īd al-Aḍḥā in 167 close to the age of 80.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:182–183 and *Siyar a'lām an-nubalā'*, 7:444–456, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 3:140–142, Abū Nu'aym, *Ḥilyat al-awliyā'*, 6:249–257, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 3:11–16, Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:262.

As for the other Ḥammād, he is Ḥammād ibn Zayd ibn Dirham, the Imām and *Ḥāfiẓ*, the excellent Shaykh of Iraq, Abū Ismā'īl al-Azdī by clientage (*walā'*), al-Baṣrī, al-Azraq, aḍ-Darīr. He listened to Anas ibn Sīrīn, 'Amr ibn Dīnār, Thābit al-Bunānī, Ayyūb as-Sakhtiyānī, 'Āṣim ibn Abi'n-Nujūd, Maṭar al-Warrāq, Dāwūd ibn Abī Hind, Manṣūr ibn al-Mu'tamir, Burd ibn Sinān, Yūnus ibn 'Ubayd and Abū Ḥāzim al-A'raj. Sufyān, Shu'bah, Ibn Mahdī, Ibn al-Mubārak, Musaddad, Sulaymān ibn Ḥarb, 'Ubaydullāh al-Qawārīrī, 'Alī ibn al-Madīnī and Qutaybah ibn Sa'īd related from him. Ibn Mahdī said, "Those who were the most perfect of people in their time were four: ath-Thawrī, Mālik, al-Awzā'ī, and Ḥammād ibn Zayd." Ibn Ma'īn said, "There is no one more reliable than Ḥammād ibn Zayd." Abū 'Āṣim said, "On the day Ḥammād ibn Zayd died, I know of none who was his peer in Islam in the esteem [in which he was held] and authority." Al-'Ijlī said, "He had 4,000 hadith. He used to memorise them. He did not have a book." Adh-Dhahabi said, "I do not know of any disagreement among scholars about the fact that Ḥammād ibn Zayd was one of the Imāms of the *Ḥuffāẓ* and the most equitable and most lacking in errors despite the extent of what he related." He was born in 98 and died in Ramaḍān in 179.

See Imam adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 1:206–207 and *Siyar a'lām an-nubalā'*, 7:456–466, Ibn Abi Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:176–183, Abū Nu'aym, *Ḥilyat al-awliyā'*, 6:257–267, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 3:9–11 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:292.

[3] He is Shu'bah ibn al-Ḥajjāj ibn al-Ward, the *ḥāfiẓ*, Shaykh al-Islām, al-Azdī, al-'Utakī by clientage (*walā'*), al-Wāsiṭī [from Wāsiṭ], who resided in Basra, and was their hadith scholar. He related from Ibn Sīrīn, Salamah ibn Kuhayl, Jāmi' ibn Shaddād, Yaḥyā ibn Abī Kathīr, Sa'īd al-Maqburī, Qatādah, Mu'āwiyah ibn Qurrah, 'Amr ibn Dīnār, Ayyūb as-Sakhtiyānī and Manṣūr ibn al-Mu'tamir. Ibrāhīm ibn Sa'd,

Ibn Abī Dhi'b, and Salamah ibn Wardān.'[1] Ibn Ma'īn attested to his sincerity, and he said, "We have not seen anyone narrate solely for Allah except for Wakī' and al-Qa'nabi."[2]

Al-Qa'nabī was considered to be the most realiable of people in the *Muwaṭṭa'* by the people of hadith. It was said to Ibn al-Madīnī,[4] "The companions of Mālik are Ma'n, then al-Qa'nabī." He replied, "Al-Qa'nabī, then Ma'n."[5]

His reading to Mālik

He came to Mālik when Ḥabīb[6] used to read the *Muwaṭṭa'* to Mālik while peo-

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Zuhayr ibn Mu'āwiyah, Ismā'īl ibn 'Ulayyah, Ibn al-Mubārak, Ghandar, Abū Isḥāq al-Fazārī, the two Ḥammāds, Sufyān ibn 'Uyaynah, Qāḍī Sharīk, Yaḥyā al-Qaṭṭān, Ibn Mahdi, Wakī', Hushaym, Yazīd ibn Zuray', Yazīd ibn Hārūn, Qāḍī Abū Yūsuf, Abū Dāwūd aṭ-Ṭayālisī, Sulaymān ibn Ḥarb, al-Qa'nabī, Abu'l-Walīd aṭ-Ṭayālisī, Abū 'Āṣim an-Nabīl, Yaḥyā ibn Ādam and 'Alī ibn al-Ja'd related from him. Ath-Thawrī used to say, "Shu'bah was the Amīr al-Mu'minīn in hadith." Ḥammād ibn Zayd said, "When Shu'bah opposes me in a hadith, I go to him." Ibn Mahdī said, "I have not seen anyone who did without more than Shu'bah." Ash-Shāfi'ī said, "If it had not been for Shu'bah, hadith would not have been known in Iraq." Shu'bah was a man of worship and an ascetic. He fasted all the time. He listened to 400 Followers. He was born in 82. Ibn Hanbal said, "Shu'bah was a nation himself in this science," meaning in knowledge of narrators and his insight into hadith. Al-Aṣmā'ī said, "No one has been seen who had more knowledge of poetry than Shu'bah." They agree that Shu'bah died in 160.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:174–177 and *Siyar a'lām an-nubalā'*, 7:207–228, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:126–176, Abū Nu'aym, *Ḥilyat al-awliyā'*, 7:142–209, al-Khaṭīb, *History of Baghdad*, 9:255–266, Ibn Khallikān, *Wafayāt al-a'yān*, 2:469–470, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:338-346, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:247.

[1] He is Salamah ibn Wardān al-Laythī, Abū Ya'lā al-Madanī. He related from Anas ibn Mālik, Sālim ibn 'Abdullāh ibn 'Umar, and Mālik ibn Aws ibn al-Ḥadathān. Ismā'īl ibn Abī Uways, Sufyān ath-Thawrī, 'Abdullāh ibn al-Mubārak, al-Qa'nabī, Ibn Wahb, Wakī' and a group related from him. They thought him weak. He died in about 150.

See al-Ḥāfiẓ al-Mizzī, *Tahdhīb al-kamāl*, 11:324–328, and Ibn Ḥajar, *Taqrīb at-tahdhīb*, 1:319.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:350 and *Siyar a'lām an-nubalā'*, 10:261, and Ibn Ḥajar, *Taqrīb at-tahdhīb*, 6:32

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:350 and *Siyar a'lām an-nubalā'*, 10:261, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:32.

[4] The Shaykh and Imām, Amīr al-Mu'minīn in hadith, Abu'l-Ḥasan 'Alī ibn 'Abdullāh ibn Ja'far ibn Nujayh, as-Sa'dī by clientage, al-Baṣrī, known as Ibn al-Madīnī. He listened to Ḥammād ibn Zayd, Yazīd ibn Zuray', 'Abd al-Wārith, Hushaym ibn Bashīr, 'Abd al-'Azīz ad-Darāwardī, Mu'tamir ibn Sulaymān, Sufyān ibn 'Uyaynah, Jarīr ibn 'Abd al-Ḥamīd, al-Walīd ibn Muslim, Ghandar, Yaḥyā ibn Sa'īd, Ibn Wahb and 'Abd ar-Razzāq. Aḥmad ibn Ḥanbal, al-Bukhārī, Abū Ḥātim, Abū Dāwūd, Abū Muslim al-Kajjī, Abū Ya'lā al-Mawṣilī, and Abu'l-Qāsim al-Baghawī related from him. He was born in 161. He was skilled in this science, and wrote and compiled books. He was the master of the *ḥuffāẓ* in recognition of defects [in narrators]. Ibn 'Uyaynah said, "I avoid sitting with them. If it had not been for 'Alī ibn al-Madīnī, I would not have sat." Al-Bukhārī said, "I do think of myself as insignificant in respect of anyone except with 'Alī ibn al-Madīnī." Yaḥyā ibn Ma'īn was asked about 'Alī ibn al-Madīnī and al-Ḥumaydī, and said, "Al-Ḥumaydī must write from another from 'Alī ibn al-Madīnī." Abū Dāwūd was asked, "Who has more knowledge: Aḥmad ibn Ḥanbal or 'Alī?" He replied, "'Alī has better knowledge of the variants of hadith than Aḥmad." He died in 234.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:15–17 and *Siyar a'lām an-nubalā'*, 11:41–60, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 6:193–194, al-Khaṭīb, *History of Baghdad*, 11:458–473, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 7:349–357, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:81.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:351 and *Siyar a'lām an-nubalā'*, 10:261.

[6] Ḥabīb ibn Abī Ḥabīb Marzūq, the scribe of Mālik and his reader. People listened to the *Muwaṭṭa'*

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ple were listening. Al-Qa'nabī was not satisfied with Ḥabīb's reading since he did not consider him reliable in what he recited. He stayed until he himself read the *Muwaṭṭa'*[1] to Mālik, and he stayed for twenty years with Mālik[2] and learned from him.[3]

The virtues of al-Qa'nabi

Al-Qa'nabī came from Basra to Madīnah and Mālik said, "Let us stand up for the best of the people of the earth."[4] It was said, "No one better than al-Qa'nabī does *ṭawāf* of this House,"[5] and his supplication was answered.[6]

'Abdullāh ibn 'Abd al-Ḥakam said, "I travelled to 'Abd ar-Razzāq to study, but he frowned at me and prevented me from writing from him and taking from him, so I went back in sorrow and went to sleep. I saw the Prophet ﷺ in a dream and I mentioned to him what 'Abd ar-Razzāq had done to me in respect of reading to me. He scolded me and said, 'Take my hadith from four.' He began with al-Qa'nabī."[7]

They used to say that 'Abdullāh ibn Maslamah was one of the *Abdāl*,[8] and they agreed on his right action and excellence.

He died in 221 in Makkah, on the 24th Muḥarram.[9]

THE FOURTH TRANSMISSION

This is the transmission of Ibn al-Qāsim. He was the most famous of the jurists of the

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from his reading it. He was a Madinan who moved to Egypt. Some of them count him as an Egyptian because he died there. In addition to the *Muwaṭṭa'*, he also related *fiqh*, many hadith and other things from Mālik. Ibn Ḥanbal, Ibn Ma'īn, an-Nasā'ī, and Abū Ḥātim ar-Rāzī considered him weak, called him a liar and criticised him. Ibn Ma'īn said, "Ḥabīb, the one in Egypt used to read to Mālik. He used to act delirious with the people and turn two pages together. They asked me about him and I said, 'He is nothing.'" Mus'ab said, "Ḥabīb used to read to Mālik. I was to the right of Ḥabīb and he read a page or two and a half pages every day. He used to receive two dinars from every person for his reading. We added to it." He died in Egypt in 218.

See Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:378.

[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:351.

[2] In the Persian original, eight years, but I did not find that in any of the sources.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 131.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:351 and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:32.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 132.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:351.

[7] In *Siyar a'lām an-nubalā'* (10:269–270), Imām adh-Dhahabī said: Muḥammad ibn al-Mundhir Shakkār said that one of his shaykhs said, "I was studying with 'Abd ar-Razzāq and I still had something to learn but I wanted to travel. I told him that and he refused me, so I went back in sorrow and went to sleep. I dreamt of the Prophet ﷺ, who asked, 'Why do I see you sad?' I answered, 'Messenger of Allah, I asked 'Abd ar-Razzaq to read to me and he rebuked me.' He said, 'If you want to write knowledge for Allah, then write from al-Qa'nabī, Muḥammad ibn al-Faḍl as-Sadūsī, 'Abdullāh ibn Rajā al-Ghudānī and Muḥammad ibn Yūsuf al-Firyābī.' In the morning I recounted my dream and 'Abd ar-Razzāq said, 'You complained about me to the Messenger of Allah ﷺ. Come so that I can read to you.' I said, 'No, by Allah. Then I joined those people and wrote from them.'"

[8] *Al-'Aqd ath-thamīn*, 5:285 and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:262.

[9] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 132.

Mālikī school and the first to codify this school. He alone transmits the following hadith in his *Muwaṭṭa'*:

Mālik reported from al-'Alā' ibn 'Abd ar-Raḥmān from his father from Abū Hurayrah that the Messenger of Allah ﷺ said, "Allah, blessed and exalted is He, said, 'If anyone does an action in which he associates another with Me, it is all for him. I am the partner most without need of partnership.'"

Abū 'Umar said, "Ibn 'Ufayr related this hadith in his *Muwaṭṭa'*, and they are the only two who related it."[1]

His lineage

He is Abū 'Abdullāh 'Abd ar-Raḥmān ibn al-Qāsim ibn Khālid ibn Junādah al-Miṣrī, al-'Utaqī by clientage (*walā'*), the freed slave of Zayd ibn al-Ḥārith al-'Utaqī. He is ascribed to the slaves of Ṭā'if who went to the Prophet ﷺ who set them free.[2]

Ibn Khallikān said, "They are not from the same tribe, but from different tribes. Some of them are from Ḥajar of Ḥimyar, some from Sa'd al-'Ashīrah, some from Kinānah of Muḍar and others. Most of them are from Egypt. Zubayd ibn al-Ḥārith was from Ḥajar of Ḥimyar. *Al-'Utaqā'* (those set free) designates a group of tribes who ambushed those who wanted to follow the Prophet ﷺ and were brought as captives and he freed them, saying, 'You are freed.'"[3]

His birth

He was born in 130.[4]

His quest for knowledge and his doing without

He related from many shaykhs and spent vast sums in the quest for knowledge. He was a marvel in scrupulousness and doing without,[5] and in good and sound hadith, and his precision was very rare.[6] He used to say in his supplication, "O Allah, keep me from this world and keep it from me." He did not accept the stipends of the ruler.[7]

His fiqh

Ibn Wahb said, "If you desire this business, i.e. the *fiqh* of Mālik, then you must have Ibn al-Qāsim. He alone has it; we were occupied with other things." By this path the jurists of the Mālikī school prefer the cases of the *Mudawwanah* over other transmissions.[1]

Ashhab was asked about Ibn al-Qāsim and Ibn Wahb and said, "If a man were to devote himself to Ibn al-Qāsim, he would have had more *fiqh* than Ibn Wahb."[2]

Those who investigate in detail take the position that Ashhab's knowledge was in [retaliations and compensatory payments for] wounds, that of Ibn al-Qāsim in sales transactions, and that of Ibn Wahb in rites of Hajj. Allah knows best.[3]

The beginning of his quest for knowledge

Ibn al-Qāsim said, "I was told in a dream, 'If you resolve on seeking, if you love knowledge, then you must have the scholar of all regions.' I asked, 'Who is the scholar of all regions?' I was told, 'Mālik.'"[4]

His excellence, worship and scrupulousness

Ibn al-Qāsim divided his time into three portions. He used to stay in Alexandria for four months fighting against the unbelievers: Greeks, Berbers and the Africans of Zanzibar. He spent three months on Ḥajj and visiting the Prophet ﷺ and he occupied himself with knowledge for five months.

Ibn al-Qāsim was mentioned to Mālik and he said, "May Allah guard Him. He is like a bag filled with musk."[5]

In the commentary on the *Risālah* under the hadith, "If anyone recites the Qur'an in seven days, that is good,"[6] al-Kharūqī wrote that Ibn al-Qāsim used to recite the Qur'an two hundred times in Ramaḍān.

Asad ibn al-Furāt[7] said, "Ibn al-Qāsim recited the Qur'an twice in a day and a night. He reduced that to once a day when I went to him, desiring to revive knowledge."[1]

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[1] See *at-Tajrīd*, 272. The hadith is authentic. Muslim transmitted it in his *Ṣaḥīḥ*, the Book of *Zuhd* and Heart-softening Stories, Chapter on the one who associates other than Allah in his deeds.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:326. Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:252, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 146

[3] Ibn Khallikān, *Wafayāt al-a'yān*, 3:130.

[4] *At-Tahdhīb*, 6:253, *ad-Dībāj*, 147, and *al-Wafayāt*, 3:129 states that he was born in 132. It is said to be 133 or 128.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:326.

[6] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 434.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:326.

[1] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 147.

[2] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 147.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 147.

[4] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 147.

[5] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 146 and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:121.

[6] This meaning is transmitted by Abū Dāwūd in his *Sunan*, in the Book of Prayer, in the chapter on reciting the Qur'ān in *ḥizbs*. It is reported from 'Abdullāh ibn 'Amr who asked the Prophet ﷺ, about how long he should take to recite the Qur'ān. He said, "Forty days." Then he said, "A month." Then he said, "Twenty days." Then he said, "Fifteen." Then he said, "Ten." Then he said, "Seven," and he did not come down from seven.

[7] Asad ibn al-Furāt ibn Sinān, the *mawlā* of the Banū Sulaym, Abū 'Abdullāh, the scholar and Imām, judge and general, one of the vanguard of the fighters. His family came from Nishapur. He listened to the *Muwaṭṭa'* and other things from Mālik. Then he went to Iraq and met Abū Yūsuf, Muḥammad ibn al-Ḥasan and others. Abū Yūsuf took Mālik's *Muwaṭṭa'* from him. Asad also studied *fiqh* with Abū Ḥanīfah's adherents. He returned from Iraq and visited Ibn Wahb. He said, "These are the books of Abū Ḥanīfah," and asked him to answer according to the school of Mālik. Ibn Wahb refused out of scrupulousness, so he took the questions to Ibn al-Qāsim, who answered them based on what he had retained from Mālik and what he knew of Mālik's maxims. This was called *al-Masā'il al-Asadiyyah*. Asad died in 213 during the siege of Syracuse on the expedition to Sicily when he was the general and judge of the army. His grave and mosque is located in Sicily. He was born in 145 in Harran.

He had 300 volumes of cases from Mālik, or a similar number.[2]

His death

Ibn al-Qāsim died in Egypt in 191.[3]

After his death Ibn al-Qāsim was seen in a dream and asked about the good he had encountered. He was asked, "For what reason?" He said, "On account of some *rak'ats* I prayed in Alexandria." He was asked, "For *fiqh* questions?" "No," he answered, gesturing with his hand, meaning: "We found it to be dust."[4]

The author said, "Let no one think that being occupied with knowledge is nothing and that there is only being occupied with worship. Being occupied with knowledge is a sort of worship, indeed, it is the most esteemed [worship] because human souls vary in their deeds. Some of them give more preference to one deed and some of them prefer another deed. The effect of that will appear in the World of the Interspace. All good works are praiseworthy in themselves; sometimes a man will be successful in some minor simple actions because of a righteous intention, which does not occur in many major actions. 'Allah does not look at your forms, but He looks at your hearts and intentions.'[5] This is a basic principle in the *dīn*, so understand."[6]

THE FIFTH TRANSMISSION

This is the transmission of Ma'n ibn 'Īsā. He alone has the transmission of the following hadith:

Mālik related from Sālim Abi'n-Naḍr, the *mawlā* of 'Umar ibn 'Ubaydullāh from Abū Salamah ibn 'Abd ar-Raḥmān that 'Ā'ishah said, "The Messenger of Allah ﷺ used to pray at night. When he finished his prayer and if I was awake, he would talk with me. Otherwise, he lay down until the *mu'adhdhin* came."[7]

See Ibn Farhūn, *ad-Dībāj al-mudhabhab*, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:225–228, Ibn Mākūlā, *al-Ikmāl*, 4:454–455, Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:465, Ibn Khallikān, *Wafayāt al-a'yān*, 3:182, and *Shadharāt adh-dhahab*, 2:28–29

[1] Qāḍī 'Iyāḍ, *Tartīb al-madārik* 1:440.

[2] Qāḍī 'Iyāḍ, *Tartīb al-madārik* 1:434.

[3] Ibn Farḥūn, *ad-Dībāj al-mudhabhab*, 147, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:125.

[4] Qāḍī 'Iyāḍ, *Tartīb al-madārik* 1:446.

[5] Muslim transmitted it in his *Ṣaḥīḥ*, in the Book on Piety, Maintaining Ties of Kinship and *Adab*, in the chapter on the prohibition of wronging a Muslim, from Abū Hurayrah ؓ who said, "The Messenger of Allah ﷺ, said, 'Allah does not look at your bodies nor your forms, but He looks at your hearts.'"

[6] How excellent is what Ibn 'Abd al-Barr transmitted! 'Abdallāh al-'Umarī, the devotee, wrote to Mālik to encourage isolation and action. Mālik wrote to him: "Allah has divided actions as He has divided provision. Many a man is given openings in the prayer, but not in fasting, while another is given an opening in *jihād*. However, spreading knowledge is from the best actions of piety. I am satisfied with that in which He has given me an opening, and I do not think that what I am doing is less than what you are doing. I hope that each of us will remain in blessing and good." (*Siyar a'lām an-nubalā'*, 8:114.)

[7] See *at-Tajrid*, 274, *Musnad al-Muwaṭṭā'*, 144. The hadith is authentic and al-Bukhārī transmitted

His lineage

He is Abū Yaḥyā Ma'n ibn 'Īsā ibn Dīnār al-Madanī al-Qazzāz (the seller of silk, as he used to sell silk), al-Ashjā'ī, the *mawlā* of Ashjā', and he was one of the great and proficient companions of Mālik.[1]

His position with Mālik

He was the stepson of Mālik. He is the one who read the *Muwaṭṭa'* out to him for ar-Rashīd and his sons, al-Amīn and al-Ma'mūn. He was the strongest of people in clinging to Mālik. He listened to Mālik and wrote from him. When Mālik was old, he used to lean on him when he went out to the mosque so he was known as "Mālik's staff."[2]

Al-Bukhārī, Muslim, at-Tirmidhī and the people of the *Ṣaḥīḥ* collections transmitted from him. He listened to 40,000 cases from Mālik.[3]

His death

He died in Madīnah in 198.[4]

SIXTH TRANSMISSION

This is the transmission of 'Abdullāh ibn Yūsuf at-Tinnīsī, ascribed to Tinnis in North. His family came from Damascus, and settled in Tinnis.[5] He alone has the transmission of the following hadith in the *Muwaṭṭa'*:

Mālik related from Ibn Shihāb from Ḥabīb, the *mawlā* of 'Urwah, from 'Urwah ibn az-Zubayr that a man asked the Messenger of Allah ﷺ, "Which action is best?" He answered, "Belief in Allah." He was asked, "Which act of setting free is best?" He answered, "The most expensive of them [slaves]." The questioner asked, "If I cannot do it, Messenger of Allah?" He replied, "Make for a manufacturer or help someone unskilled." He asked, "And if I am not able to do that, Messenger of Allah?" He said, "Free people of your mischief. It is a charity which you give yourself."

Abū 'Amr said, "Ibn Wahb also related this hadith in his *Muwaṭṭa'*, and it is not found in any other [narrations] than these two."[6]

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it in his *Ṣaḥīḥ* in a number of places. One of them is in the Book on Shortening the Prayer, in the chapter on when someone prays sitting and then recovers, and Muslim in his *Ṣaḥīḥ*, in the Book on the Traveller's Prayer and Shortening it, in the chapter on the night prayer.

[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:304, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 10:252, and Ibn Farḥūn, *ad-Dībāj al-mudhabhab*, 347.

[2] Ibn Farḥūn, *ad-Dībāj al-mudhabhab*, 347 and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:306.

[3] Ibn Farhūn, *ad-Dībāj al-mudhabhab*, 347 and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:306.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:304 and *Siyar a'lām an-nubalā'*, 9:306.

[5] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:86.

[6] See *at-Tajrid*, 264, and the hadith is authentic. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book on Setting Free, in the chapter on which type of slave is best to free, from Hishām ibn 'Urwah from his father from Abū Marāwiḥ from Abū Dharr ؓ, and Muslim transmitted it in his *Ṣaḥīḥ*, in the chapter on faith in Allah, exalted is He, being the best action, with different chains of transmission. Ibn Ḥajar

His lineage
He is Abū Muḥammad ʿAbdullāh ibn Yūsuf al-Kilāʿī ad-Dimashqī at-Tinnisī. Al-Bukhārī related a lot from him.[1]

His excellence
He was scrupulous and excellent. Al-Bukhārī and Abū Ḥātim[2] stressed his reliability and integrity.[3]

SEVENTH TRANSMISSION

It is the transmission of Yaḥyā ibn Bukayr, and he alone has the following hadith:

Mālik related from ʿAbdullāh ibn Abī Bakr from ʿAmrah from ʿĀ'ishah ؓ that the Messenger of Allah ﷺ said, "Jibril continued to advise me to be good to my neighbour until I thought that he would have me make him my heir."[4]

Yaḥyā ibn Bukayr said, "I heard the *Muwaṭṭa'* fourteen times from Mālik, most of them by listening."[5]

His *Muwaṭṭa'* contains forty two-stage hadith, in which there are only two men between Mālik and the Prophet ﷺ. The people of the Maghrib dedicated a *Risālah* to it. They used to read them to shaykhs at the time of authorisation (*ijāzah*). The first of these forty was: "Mālik related from Nāfiʿ from Ibn ʿUmar that the Messenger of Allah ﷺ said, 'If someone misses the ʿAṣr prayer, it as if he had been deprived of his family and all his property.'"[1]

His lineage
He is Abū Zakariyyā Yaḥyā ibn ʿAbdullāh ibn Bukayr al-Miṣrī al-Makhzūmī by clientage (*walā'*). He was a companion of Mālik and al-Layth and he transmitted a lot from them both. Al-Bukhārī related from him and Muslim related from a man who narrated from him.[2]

His trustworthiness and integrity
If any of the people of hadith hesitates about his trustworthiness, that is due to ignorance of his state. He resembled the sun in his truthfulness and trustworthiness. Abū Ḥātim and an-Nasā'ī hesitated over considering him trustworthy.[3] The truth is that he was religious and truthful, possessing abundant knowledge. When the two imāms, al-Bukhārī and Muslim, use him as someone who is authoritative, one does not rely on someone who says something else about him.[4]

His death
He died in Ṣafar, 231.[5]

EIGHTH TRANSMISSION

This is the transmission of Saʿīd ibn ʿUfayr, and he alone has the transmission of the following hadith:

Mālik reported to us from Ibn Shihāb from Ismāʿīl Ibn Muḥammad ibn Thābit ibn Qays ibn Shammās that Thābit ibn Qays ibn Shammās said, "Messenger of Allah, I fear that I am destroyed!" "By what?" he asked. He said, "Allah has forbidden us to be praised for what we have not done. I find that I love praise. He forbade us vanity and I am a man who loves beauty. Allah forbade us to raise our voices above your voice, and I am a man with a loud voice." The Prophet ﷺ said, "Thābit, are you not

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said in *Fath al-Bārī*, 5:186: "Al-Ismāʿīlī mentioned a large number, about twenty, who related this chain of transmission from Hishām. Mālik differed from them and has it as a narration with no mention of the companion, in what is well-known from him, from Hishām from his father from the Prophet ﷺ. Yaḥyā ibn Yaḥyā al-Laythī and a group of people related it from him from Hishām from his father from ʿĀ'ishah. Saʿīd ibn Dāwūd related it from Hishām as the majority do." Ad-Dāraquṭnī said, "The transmission without the companion from Mālik is more authentic, and what is preserved from Hishām is as the majority say."

[1] Ibn Ḥajar, *Tahdhīb at-tahdhīb* 6:86.

[2] Abū Ḥātim ar-Rāzī, the imām and major *ḥāfiẓ*, Muḥammad ibn Idrīs ibn al-Mundhir al-Ḥanẓalī, one of the noted scholars. He was born in 195. He said, "I wrote hadith in 209." He travelled when still a beardless young man, and wrote about 14,000 from an-Nufaylī. He listened to ʿUbaydullāh ibn Mūsā, Muḥammad ibn ʿAbdullāh al-Anṣārī, Qabīṣah, Abū Nuʿaym, Nuʿaym, ʿAffān, Abū Mushir al-Ghassānī, Abu'l-Yamān and many others. His son ʿAbd ar-Raḥmān, Yūnus ibn ʿAbd al-Aʿlā, Abū Zurʿah ar-Rāzī, Abū Zurʿah ad-Dimashqī, Ibrāhīm al-Ḥarbī, Abū Bakr ibn Abi'd-Dunyā, Abū Dāwūd, an-Nasā'ī and many people related from him. Ibn Abī Ḥātim said, "I heard Yūnus ibn ʿAbd al-Aʿlā say, 'Abū Zurʿah and Abū Ḥātim were the imāms of Khorasan.' He prayed for them and said, 'Their remaining is benefit for the Muslims.'" Adh-Dhahabī said, "When Abū Ḥātim trusts a narrator, then hold to what he says. He only trusts a narrator with authentic hadith. When he considers a narrator to be weak (*layyin*) or says that he is not treated as being authoritative, then stop until you see what others say about him. If someone trusts him, it is not based on the criticism of Abū Ḥātim. He was stubborn about narrators." Qāḍī Mūsā ibn Isḥāq al-Anṣārī said, "I have not seen anyone with more memory than Abū Ḥātim." Abū Ḥātim died in Shaʿbān 277 at the age of 72.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:146 and *Siyar aʿlām an-nubalā'* 13:247–263, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 1:349–375, al-Khaṭīb, *History of Baghdad*, 2:73–77, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:31–34, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:171.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ* 1:371 and *Siyar aʿlām an-nubalā'*, 10:358, and Ibn Ḥajar, *Tahdhīb at-tahdhīb* 6:187.

[4] See *at-Tajrid*, 269, 278. Bukayr alone has this chain of transmission with no corroboration. What is established is what Maʿn, Ibn Burd, Muṣʿab and Muḥammad ibn al-Ḥasan related from Mālik from Yaḥyā ibn Saʿīd from Abū Bakr ibn Muḥammad ibn Ḥazm from ʿAmrah from ʿĀ'ishah. The hadith is authentic. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of *Adab*, in the chapter on the command to be good to one's neighbour, and Muslim in his *Ṣaḥīḥ*, in the Book on Piety, Maintaining Ties of kinship and *Adab*, in the chapter on the command to be good to neighbours.

[5] Ibn Nāṣir ad-Dīn said, "He related from him by way of Baqī ibn Makhlad and others that he listened to it from Mālik about ten times. One transmission says fourteen times. Some of them were read out by Mālik." (*Itḥāf as-sālik*, 132–133)

[1] It is in the *Muwaṭṭa'* in the transmission of Yaḥyā, in the Time of the Prayer, in the general chapter on times. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of the Times of the Prayer, in the chapter on the wrong action of someone who misses *ʿAṣr*.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:8, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:237.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:8, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:237.

[4] See. Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:614.

[5] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:237.

pleased to live praised, die a martyr and enter the Garden?" Mālik said, "Thābit ibn Qays ibn Shammās was killed as a martyr in the Battle of Yamāmah."[1]

His lineage
The scholar of Egypt, Imām Abū ʿUthmān Saʿīd ibn Kathīr ibn ʿUfayr ibn Muslim, al-Anṣārī by clientage (*walā'*).[2]

His listening and excellence
He listened to Mālik and al-Layth. Al-Bukhārī and his generation related from him.[3]

He was someone who possessed the best knowledge of lineage, historical reports, the battles of the Arabs and history. He was a marvel in all of that. He was cultured and eloquent, with a ready argument. His gathering was not boring and his knowledge inexhaustible. His writing was witty.[4]

His birth and death
He was born in 146 and died in Ramaḍān, 226.[5]

NINTH TRANSMISSION

This is the transmission of Abū Muṣʿab az-Zuhrī. The following hadith is only found in his transmission:

> Mālik reported to me from Hishām ibn ʿUrwah from his father from ʿĀ'ishah ﵂ that the Messenger of Allah ﷺ was asked which slaves are best, and he replied, "The most expensive and the most precious to his people."

But Ibn ʿAbd al-Barr said, "This hadith is also related by Yaḥyā ibn Yaḥyā al-Laythī."[6]

His lineage
He is Abū Muṣʿab Aḥmad ibn Abī Bakr al-Qāsim ibn al-Ḥārith ibn Zurārah ibn Muṣʿab ibn ʿAbd ar-Raḥmān ibn ʿAwf az-Zuhrī al-ʿAwfī, the shaykh of Madīnah, their judge and hadith scholar.[7]

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[1] See *at-Tajrīd*, 264. Ad-Dāraquṭnī said, Ibn Ufayr and Ibn Abī Uways, but not others who have the *Muwaṭṭa'* (*Ḥadith of the Muwaṭṭa'*, 10). *Muwaṭṭa'*, and more than have corroborated them in other than the Muḥammad ibn al-Ḥasan related it like that in his *Muwaṭṭa'*. In both *Ṣaḥīḥ* Collections there is part of this hadith from Anas.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:15 and *Siyar a'lām an-nubalā'*, 10:583.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:15 and *Siyar a'lām an-nubalā'*, 10:583.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:15 and *Siyar a'lām an-nubalā'*, 10:583, and Qāḍī 'Iyāḍ, *Tartib al-madārik*, 1:454.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:15.

[6] See *al-Muwaṭṭā* from the transmission of Yaḥyā, in the Book on Setting Free, in the chapter on the excellence of slaves.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:66 and 11:436, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 30.

His birth and quest for knowledge
He was born in 150. He stayed with Mālik and learned *fiqh* from him. He related from Ibrāhīm ibn Sa'd.[1] The Six related from him, but an-Nasā'ī related by way of a man who narrated from him. He lived to the age of 92.[2]

His transmission of the Muwaṭṭa'
The last to be related from Mālik were the *Muwaṭṭa'* of Abū Muṣʿab and the *Muwatta'* of Abū Ḥudhāfah as-Sahmī. They contain about 100 hadith more than the other *Muwaṭṭa's*.[3] The addition is not from that which was removed.[4]

His excellence
The people of Madīnah used to believe that they would continue to dominate the people of Iraq as long as they had Abū Muṣʿab az-Zuhrī.[5]

His death
He died in Ramaḍān, 242 while judge.[6]

TENTH TRANSMISSION

This is the transmission of Muṣʿab ibn ʿAbdullāh az-Zubayrī.[7] He alone has the transmission of the following hadith, although Ibn ʿAbd al-Barr found it in the transmission of Yaḥyā ibn Bukayr and Salmān:

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[1] Ibrāhīm ibn Sa'd ibn Ibrāhīm ibn 'Abd ar-Raḥmān ibn 'Awf az-Zuhrī, Abū Isḥāq al-Madanī, resident in Baghdad. He related from his father, Shu'bah, and Ṣāliḥ ibn Kaysān. Ismā'il ibn Mūsā al-Fazārī. Sulaymān ibn Dāwūd al-Hāshimī and Zakariyyā ibn 'Adī related from him. Ibn Ma'īn said, "He is firmer than both al-Walīd ibn Kathīr and Ibn Isḥāq." He died in 185.

See: Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:229–230, and Hafiz Ibn Hajar, *Tahdhib at-Tahdhib*, 1:121.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:66.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:67

[4] After mentioning the extra in the *Muwaṭṭa'* of Abū Muṣ'ab and the *Muwaṭṭa'* of as-Sahmī, Imām adh-Dhahabī said, "This is proof that he used to add hadith to the *Muwaṭṭa'* all the time which he had left out and then he confirmed them." (*Siyar a'lām an-nubalā'*, 11:438)

[5] Qāḍī 'Iyāḍ, *Tartib al-madārik*, 1:512 and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 30.

[6] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:512 and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 30.

[7] Muṣ'ab ibn 'Abdullāh ibn Muṣ'ab ibn Thābit ibn 'Abdullāh ibn az-Zubayr ibn al-'Awwām, Abū 'Abdullāh al-Qurashī al-Asadī, the truthful scholar and Imām. He related the *Muwaṭṭa'* and other things from Mālik and was known for keeping his company. His transmission of the *Muwaṭṭa'* is well-known. He related from aḍ-Ḍaḥḥāk ibn 'Uthmān, Ibrāhīm ibn Sa'd, 'Abd al-ʿAzīz ad-Darāwardī, Hishām ibn 'Abdullāh al-Makhzūmī, and Sufyān ibn 'Uyaynah. Ibn Mājah related from him through an-Nasā'ī as did Qāḍī az-Zubayr ibn Bakkār, the son of his brother, Abū Ya'lā al-Mawṣilī, Mūsā ibn Hārūn, Abu'l-Qāsim al-Baghawī, Abu'l-'Abbās as-Sarrāj and a large number of other narrators. Ad-Dāraquṭnī and others considered him reliable. Some of them spoke [critically] about him because of his stand on the question of the Qur'ān. Aḥmad ibn Ḥanbal said, "One seeks verification for Muṣ'ab." He was the scholar of Quraysh in lineage, poetry and reports, noble and esteemed by the elite and common, a clever poet. Ibn Ma'īn said, "He is trustworthy." He died 28th Shawwāl 236 at the age of 80.

See Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 1:380, Ibn Ḥajar, *Tahdhib at-tahdhib*, 10:163, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:30–31, and Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:309.

Mālik related from 'Abdullāh ibn Dīnār from 'Abdullāh ibn 'Umar that the Messenger of Allah ﷺ said to the people at al-Ḥijr, "Do not enter the places of those people who have been punished unless you are weeping. If you are not weeping, do not enter them lest the like of what befell them befall you."[1]

ELEVENTH TRANSMISSION

It is the transmission of Muḥammad ibn al-Mubārak aṣ-Ṣūrī.[2]

TWELFTH TRANSMISSION

This is the transmission of Sulaymān ibn Burd.[3] The writer of these lines did not come across these two transmissions[4] and their hadith. However al-Ghāfiqī wrote a book entitled *Musnad aḥādīth al-Muwaṭṭa' min ithnā 'asharah riwāyah* which has the reports about these twelve transmissions ascribed to Imām Mālik. The author of these lines took it from his shaykh and read it. Usually there are two intermediaries between al-Ghāfiqī and the people of these transmissions, and three intermediaries between him and Mālik.

Al-Ghāfiqī wrote at the end of this *Musnad* that the entire number of these transmissions in the *Muwaṭṭa'* is 666 hadith. They include 97 hadith about which they disagree. They agree on the rest of them. Among them are 27 hadith which have no mention of a companion and 15 which stop at companions. The number of Mālik's shaykhs whose names are reported in the *Musnad* is 75. In some places a shaykh is related without being named: "Mālik from someone he considers to be reliable…" In five places Malik mentioned, "It reached me. . . ."

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[1] See *at-Tajrīd*, 269. The hadith is authentic. Al-Bukhārī transmitted it in different places in his
Ṣaḥīḥ. One of them is in the Book of Prayer, in the chapter on the prayer in places where the earth has
caved in or where a punishment has fallen.

[2] Muḥammad ibn al-Mubārak ibn Ya'lā al-Qurashī aṣ-Ṣūrī, Abū 'Abdullāh al-Qalānisī, the Imām,
worshipper, *ḥāfiẓ*, authority, jurist and *Muftī* of Damascus. He lived in Damascus. He listened to Ismā'īl
ibn 'Ayyāsh, Mālik, Ibn 'Uyaynah and others. Yaḥyā ibn Ma'īn, Muḥammad ibn Yaḥyā adh-Dhuhlī, Abū
Muḥammad ad-Dārimī and Abū Zur'ah ad-Dimashqī related from him. Aḥmad al-'Ijlī and Ibn Abī Ḥātim
considered him reliable. Ibn Ma'īn said, "He memorised the *isnād*." Abū Zur'ah said, "I was present at his
funeral in Shawwāl 215. Abū Mushir prayed over him. When he finished, he praised him. He said, 'May
Allah show mercy on him.' He spoke well of him." He was born in 153. He was one of the worshippers.
Adh-Dhahabī said, "The Six Collections have transmitted from him." Al-Khalīlī said that he is trustworthy.
Adh-Dhuhlī said, "He was the best of those I saw in Syria."

See Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:424, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 1:390–391, and
Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:104.

[3] Sulaymān ibn Burd ibn Nujayh at-Tujībī, their client, Abu'r-Rabī'. He related the *Muwaṭṭa'*, *fiqh*
and other things from Mālik. Ibn Ḥabīb said, "Sulaymān ibn Burd was one of the jurists of Egypt," and
he considered him to be one of his generation. Muḥammad ibn al-Ḥakam said, "The *Muwaṭṭa'* which Ibn
Burd listened to was the soundest *Muwaṭṭa'*." Miqdām ibn Dāwūd said, "I have not seen anyone with more
knowledge of judgement and its rank than Sulaymān." He died in 210. It is said 212. He bequeathed knowledge in Egypt.

See Qāḍī 'Iyāḍ, *Tartīb al-madārik* 1:460.

[4] i.e. the transmission of aṣ-Ṣūrī and the transmission of Sulaymān ibn Burd.

In this *Musnad* he transmitted from 85 male Companions, 23 female Companions, and 48 Followers.

Since our discussion led us to mention al-Ghāfiqī, I wanted to mention something about him.

The lineage of al-Ghāfiqī

He is 'Abd ar-Raḥmān ibn 'Abdullāh ibn Muḥammad al-Ghāfiqī al-Jawharī, Abu'l-Qāsim, one of the shaykhs of Fusṭāṭ, a famous city in Syria near Damascus.[1]

His listening

He listened to al-Ḥasan ibn Rashīq,[2] Ibn Sha'bān and the best of the hadith scholars in his lands.[3]

His excellence

He was a constricted scrupulous jurist. He did not count himself as being one of the jurists. He clung to his house and did not leave it.[4]

His books

He wrote *Musnad al-Muwaṭṭa'* and *Musnad mā laysa fī'l-Muwaṭṭa'*. He was a Mālikī.[5]

His death

He died in Ramaḍān 381.[6]

NOTE

Know that two men related the *Muwaṭṭa'* from Mālik who have the same name. One was Yaḥyā ibn Yaḥyā al-Laythī whose transmission of the *Muwaṭṭa'* we have already mentioned. His transmission is the most famous transmission, but the two shaykhs [Bukhari and Muslim] did not relate from him; indeed, none of the people of the *ṣaḥīḥ* collections do so due to his great number of errors.[7]

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[1] Qāḍī 'Iyāḍ, *Tartīb al-madārik* 2:482, Ibn Farḥūn, *ad-Dībāj al-mudhahhab* 148.

[2] Al-Ḥasan ibn Rashīq, the *imām* and hadith scholar in his land, Abū Muhammad, al-'Askarī, al-Miṣrī al-Mu'addil. He related from Abū 'Abd ar-Raḥmān an-Nasā'ī, Aḥmad ibn Zaghbah, and a lot of people. Ad-Dāraquṭnī, Ismā'īl ibn 'Amr al-Muqrī, 'Abd al-Ghanī ibn Sa'īd, and some Egyptians and Maghribīs related from him. At-Taḥḥān said in his book, "He related from people I am unable to remember. I did not see any scholar with more hadith than him." He was born in Ṣafar 283 and died in Jumādā al-Ākhirah, 370.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:169–170 and *Siyar a'lām an-nubalā'*, 16:280–281, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:71.

[3] Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:482, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 148.

[4] Qāḍī 'Iyāḍ, *Tartīb al-madārik* 2:483, and Ibn Farḥūn, *ad-Dībāj al-mudhahhab* 148, except for the words, "He did not count himself as being one of the jurists."

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:436.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:436.

[7] Ibn 'Abd al-Barr. He did not have insight into hadith. (*al-Intiqā*, 60).

The second was Yaḥyā ibn Yaḥyā ibn Bakr ibn ʿAbd ar-Raḥmān at-Tamīmī al-Ḥanẓalī an-Naysābūrī. The two shaykhs related from him. They [the two Yaḥyās] can be confused by those who do not have adequate knowledge of the men of hadith.

THIRTEENTH TRANSMISSION

It is the transmission of Yaḥyā ibn Yaḥyā at-Tamīmī.[1] He says in the chapter on what has been narrated on the Names of the Prophet ﷺ which is the last chapter of the *Muwaṭṭa'*:

Mālik related from Ibn Shihāb from Muḥammad ibn Jubayr ibn Muṭʿim that the Messenger of Allah ﷺ said, "I have five names. I am Muḥammad. I am Aḥmad. I am al-Māḥī (the effacer) by whom Allah erases unbelief. I am al-Ḥāshir (the gatherer) at whose feet people will be gathered. I am al-ʿĀqib (the concluder)."[2]

FOURTEENTH TRANSMISSION

It is the transmission of Abū Ḥudhāfah as-Sahmī.

His lineage

He is Aḥmad ibn Ismāʿīl, Abū Ḥudhāfah as-Sahmī. He was the last of Mālik's companions to die.[3]

His death

He died in Baghdad on the *ʿĪd al-Fiṭr*, 259.[4]

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[1] Yaḥyā ibn Yaḥyā ibn Bukayr, the Imām and *Ḥāfiẓ*, Shaykh of Khorasan, Abū Zakariyyā at-Tamīmī al-Munqarī an-Naysābūrī. Al-Ḥākim said, "He was the Imām of his age without dispute." He was born in 142 and listened to Ibn Sulaym al-Aylī, Mālik, al-Layth, Zuhayr ibn Muʿāwiyah and their generation. Isḥāq, adh-Dhuhlī, al-Bukhārī, Muslim, and others related from him. Aḥmad ibn Ḥanbal said, "I consider Yaḥyā ibn Yaḥyā to be an imām. If I had some money, I would travel to him." Al-Ḥasan ibn Manṣūr said, "I was with Aḥmad ibn Ḥanbal when he related a hadith from Sufyān. I said, 'Yaḥyā ibn Yaḥyā differs from you.' He asked, 'What did Yaḥyā say?' I told him and he struck out his hadith and said, 'There is no good in what differs from Yaḥyā ibn Yaḥyā.'" An-Nasāī said, "Yaḥyā ibn Yaḥyā an-Naysābūrī was reliable and trusted." Ibn Rāhwayh said, "I have not seen the like of Yaḥyā ibn Yaḥyā. I do not think that he saw any the equal of himself." Yaḥyā ibn adh-Dhuhlī said, "I have not seen anyone more venerable or more fearful of his Lord than Yaḥyā ibn Yaḥyā." Ibn Rāhwayh said, "Yaḥyā ibn Yaḥyā knew about 20,000 hadith." Adh-Dhuhlī said, "If I had wished, I could say that he is the chief of the hadith scholars in truthfulness." He died in Ṣafar 226. He was eight years older than ash-Shāfiʿī.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:4–5 and *Siyar aʿlām an-nubalā'*, 10:512–519, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 9:197, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:296, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:59.

[2] That is how Yaḥyā ibn Yaḥyā al-Laythī has it as the last hadith in his transmission. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of Virtues, in the chapter on what has been narrated on the Names of the Messenger of Allah ﷺ, and Muslim in his *Ṣaḥīḥ*, in the Book of Virtues, in the chapter on the names of the Prophet ﷺ.

[3] Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:83.

[4] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:16.

What hadith scholars said about him

He did not have that status in hadith. Ad-Dāraquṭnī said, "He was weak. He included hadith which were not in the *Muwaṭṭa'* and related them."[1]

Al-Khaṭīb said, "He did not intend to lie."[2]

Al-Barqānī[3] said, "Ad-Dāraquṭnī had a good opinion of him and he commanded me to use him when finding sources for the hadith in the *Ṣaḥīḥ*."[4]

Ibn ʿAdī said, "He related falsehoods from Mālik."[5]

Perhaps the reason for that was that he was negligent. People used to add forged things to the *Muwaṭṭa'* and he would accept and relate them. He did not intend to lie, as ad-Dāraquṭnī clearly stated.

He was from the Banū Sahm of Quraysh. He lived in Madīnah and then in Baghdad. He died at the age of 100.[6]

FIFTEENTH TRANSMISSION

This is the transmission of Suwayd ibn Saʿīd who alone has the transmission of the following hadith:[7]

Mālik related from Hishām ibn ʿUrwah from his father from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ that the Messenger of Allah ﷺ said, "Allah does not remove knowledge by stripping it from people, but he removes knowledge by taking away the scholars. When He does not leave a scholar remaining, then people will take ignorant leaders and they will give judgement without knowledge and be misguided and misguide."

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[1] Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:83.

[2] Al-Khaṭīb, *History of Baghdad*, 4:24, Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:83, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:16.

[3] The Imām and Ḥāfiẓ, Shaykh of the jurists and hadith scholars, Abū Bakr Aḥmad ibn Muḥammad ibn Aḥmad ibn Ghālib al-Khwārizimī al-Barqānī ash-Shāfiʿī, the Shaykh of Baghdad. He listened to Abu'l-ʿAbbās ibn Ḥamdān in Khwārzim, and to Abū ʿAlī ibn aṣ-Ṣawwāf, Abū Bakr ibn al-Haytham and their generation. He wrote books and verified the two *Ṣaḥīḥ* Collections. Abū ʿAbdullāh aṣ-Ṣūrī, Abū Bakr al-Bayhaqī, al-Khaṭīb, Abū Isḥāq ash-Shīrāzī the jurist and others related from him. Al-Khaṭīb said, "He was reliable, scrupulous, and firm. We did not see anyone firmer than him in our shaykhs. He knew *fiqh*. He had great knowledge of Arabic. He wrote a *Musnad* which contained what the *Ṣaḥīḥ* collections of al-Bukhārī and Muslim contained. He did not stop writing until he died. He was eager for knowledge, and directed his attention to it." He died at the beginning of Rajab in 425.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:274–275.

[4] Al-Khaṭīb, *History of Baghdad*, 4:24, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:26, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:51.

[5] Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:83.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:25.

[7] The author has made an error in ascribing this hadith to Suwayd ibn Saʿīd. Ad-Dāraquṭnī said, "Maʿn alone has it. Only Maʿn among the people of the *Muwaṭṭa'* mention it. The hadith is authentic. Al-Bukhārī transmitted it in places in his *Ṣaḥīḥ*, including the Book of Knowledge, in the chapter on how knowledge will be removed, and Muslim in his *Ṣaḥīḥ*, in the Book of Knowledge, in the chapter on the removal of knowledge."

His lineage
He is Abū Muḥammad Suwayd ibn Sa'īd al-Harawī al-Ḥadathānī.[1]

The opinions of the hadith scholars
Muslim and Ibn Mājah related from him and they considered him reliable.[2]

Abu'l-Qāsim al-Baghawī[3] said, "He was one of the *ḥuffāẓ*. Aḥmad accepted him as reliable."[4]

The people of this science say, "His books are sound, but when he relates from memory, that is not the case."[5]

He went blind at the end of his life and had a bad memory and so related a lot of unknown (*munkar*) hadith. Muslim abandoned his unknown hadith and took from his sources who were trustworthy.[6]

His death
He died in Shawwāl in 240.[7]

SIXTEENTH TRANSMISSION

This is the transmission of Imām Muḥammad ibn al-Ḥasan ash-Shaybānī.[8] His fame

and renown are widespread. The compilers of biographies and narrators have mentioned him to such an extent that there is no need for further description and clarification. He ended his *Muwaṭṭa'* with this hadith:

Mālik informed us: "'Abdullāh ibn Dīnār narrated to us that 'Abdullāh ibn 'Umar informed him that the Messenger of Allah ● said, 'Your term in comparison to the nations which have passed away is like [the time] between the afternoon prayer until the sunset. The simile of you and of the Jews and the Christians is that of a man who employed workers and he said, "Who will work for me up to the middle of the day for a great mountain's worth [*qīrāṭ*] each?" and so the Jews worked. Then he said, "Who will work for me from the middle of the day up until the afternoon for a great mountain's worth each?" and the Christians worked for a great mountain's worth each. Then he said, "Who will work for me from the afternoon until sunset for two great mountains' worth each?" Certainly, you are the ones who are working from the afternoon until sunset for two great mountains' worth each.' He said, 'The Jews and the Christians became angry and said, "We worked more and received less!" He said, "Have I wronged you in anything of your due?" They answered, "No." He said, "Then it is My overflowing favour which I give to whomever I wish."'"[1]

Then Muḥammad said: "This hadith shows that delaying the afternoon prayer is better than performing it early. Do you not see that he regarded [the time] between the midday and the afternoon as more than [the time] between afternoon and sunset in this hadith? Whoever performs the afternoon prayer early then [the time] between midday up until afternoon is less than that between afternoon and sunset. This shows that one should delay the afternoon prayer, and that delaying the afternoon prayer is better than performing it early, as long as the sun is pure white and unmixed with yellow. That is the verdict of Abū Ḥanīfah and of our jurists in general, may Allah have mercy on them."[2]

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[1] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:272.

[2] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:272.

[3] The great reliable *Ḥāfiẓ*, *Musnid* scholar, Abu'l-Qāsim 'Abdullāh ibn Muḥammad ibn 'Abd al-'Azīz ibn al-Marzabān, al-Baghawī of origin, al-Baghdādī. He was born in Ramaḍān, 214. He began to listen [to hadith] quite early under the tutelage of his uncle 'Alī ibn 'Abd al-'Azīz alone. Then he listened to 'Alī ibn al-Ja'd, 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, Abū Naṣr at-Tammār and a group of scholars. He collected and compiled *Mu'jam aṣ-Ṣaḥābah* and *al-Ja'diyāt*. He lived to a great age. Ibn Sa'īd, al-Ismā'īlī, ad-Dāraquṭnī and many people related from him. Ibn 'Adī said, "Al-Baghawī was a master of hadith. He was used as evidence by those who transmitted the *Ṣaḥīḥ*." He lived to the age of 103. Ad-Dāraquṭnī said that he is reliable, the towering imām, and the least of the shaykhs in errors. He died on the night of the *'Īd al-Fiṭr* in 316.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 2:302–304.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:412, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:273.

[5] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:273.

[6] A group of hadith scholars, including Yaḥyā ibn Ma'īn and an-Nasā'ī consider Suwayd to be weak. He related the *Muwaṭṭa'* from Mālik. It is said that he heard it from behind a wall and is considered weak in respect to Mālik as well. Al-Bukhārī said, "The hadith of Suwayd are rejected." Abū 'Abdullāh al-Ḥākim said, "He rejected the hadith of Suwayd: 'Whoever desires, remains chaste and is silent dies a martyr.'" Then he said, "When this was mentioned to Yaḥyā, he said, 'If I had a horse and a spear, I would attack Suwayd!'" Adh-Dhahabī said, "Ibrāhīm ibn Abī Ṭālib said, 'I asked Muslim, "Why did you permit the transmission from Suwayd in the *Ṣaḥīḥ*?" He answered, "From where could I bring the text of Ḥafṣ ibn Maysarah?"' I said, (and the speaker was adh-Dhahabī), 'Muslim would not quote from him primarily. If only he supported the hadith of Hafs ibn Maysarah by also relating them with a lower level.'"

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:413–418.

[7] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:275.

[8] Abū 'Abdullāh Muḥammad ibn al-Ḥasan ibn Farqad ash-Shaybānī by clientage (*walā'*), the Ḥanafī jurist. His origins lay in a village at the gate of Damascus in the middle of al-Ghūṭah (south of Damascus) called Ḥarsatā. His father went to Iraq from Syria and settled in Wāsiṭ. Muḥammad was born there and grew up in Kufa. He sought hadith and met a group of notable imāms. He attended the assembly of Abū Ḥanīfah for two years. Then he learned *fiqh* from Abū Yūsuf, Abū Ḥanīfah's companion. He related from Mālik ibn Anas and others. He was one of the seas of knowledge and *fiqh*. He was strong when relating from Mālik. He listened to hadith from ath-Thawrī, Mis'ar ibn Kidām, al-Awzā'ī, Mālik ibn Anas and a group. Ash-Shāfi'ī, Abū Sulaymān al-Jawzajānī and others related from him. He was appointed judge in the time of ar-Rashīd. He was born in 132. Muḥammad ibn al-Ḥasan said, "I stayed at the door of Mālik for three years. From him I listened to more than seven hundred hadith." Ash-Shafi'i said, 'I retained a camel load of books from him.' He authored many unique books, examples of which are, al-Jami' as-Saghir and al-Jami al-Kabir. In his books, he discusses complicated cases related to the Arabic language. He spread the knowledge of Abu Hanifah. He was the most eloquent of people and when he spoke, listeners would imagine the Qur'an being revealed with his tongue. Ash-Shāfi'ī said, "I have not seen anyone except for Muḥammad ibn al-Ḥasan in whose face dislike was not clear when asked about a question that was debateable." Ash-Shāfi'ī said, "I have not seen an intelligent corpulent man except for Muḥammad ibn al-Ḥasan." He died in Rayy in 189. As-Sam'ānī said, "Muḥammad ibn al-Ḥasan and al-Kisā'ī died on the same day in Rayy, may Allah have mercy on them." Ar-Rashid said, "I buried *fiqh* and Arabic in Rayy."

See Ibn Ḥajar, *Lisān al-Mīzān*, 5:121–122, and Ibn Khallikān, *Wafayāt al-a'yān*, 4:184.

[1] Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book on the Virtues of the Qur'ān, in the chapter on the excellence of the Qur'ān over all words.

[2] *Al-Muwaṭṭa'* in the transmission of Muḥammad, pp. 406–407, Karachi pub. English translation from that published by Turath Publishing, London.

What Imām Muḥammad derives from this hadith is correct. The hadith only indicates that the time between the *ʿAṣr* prayer and sunset is less than the time between midday and the *ʿAṣr* prayer so that the meaning of doing a little work for a lot of reward is correct. That is what the hadith provides as a basis for analogy.

This idea is only achieved by delaying *ʿAṣr* beyond the beginning of its time.

As for what is reported about some of the jurists taking this hadith and using it to prove that the time of *ʿAṣr* begins after the shadow of a thing is twice its length, the hadith does not indicate that. If the hadith had explicitly mentioned the length of the time between the time of *ʿAṣr* and sunset, what is meant by this idea would be valid but the report comes with the words, "from the *ʿAṣr* prayer to sunset". It is not unknown that the *ʿAṣr* prayer does not have to be performed at the beginning of its time. In the words "from the *ʿAṣr* prayer" the example is according to the custom of the Prophet ﷺ until sunset. This is less than the time between *Ẓuhr* and *ʿAṣr*, even if one considers it equal to the time between *ʿAṣr* and sunset.

If it had occurred to anyone's mind that this example is meant to make the meaning easier to grasp, here imagination is required, because the *ʿAṣr* prayer does not have a specific time. Every person prays it whenever it is easy for him at any time in its wide time, as opposed to the 'time' of *ʿAṣr*, which is specific. I say that the example is used to make the idea easier for those who are addressed to understand since they knew the time the Prophet peace be upon him prayed and the example is absolutely clear in relation to them. As for people after them, they understood it by means of those people. A similar example of that is what is related from ʿĀ'ishah about the prayer of the Prophet ﷺ: "He used to pray *ʿAṣr* while the sun was in his room and its shadow had not yet appeared." It is known that this explanation of his prayer does not help someone who does not know his room and when the shadow appeared in it.

Know that this statement of the Imām is problematic: Whoever hastens *ʿAṣr*, decreases the time between *Ẓuhr* and *ʿAṣr* in relation to what is between *ʿAṣr* and *Maghrib*, because the rules of shadows state that a fourth of the day remains after the shadow becomes equal to it, and so the two times are equal in most lands, not more or less.

It is possible that he interprets his words as the time of *Ẓuhr* meaning the known time for the prayer, i.e. the delayed time, especially in the summer. Seeking a cooler time is better in his view. Allah knows best.

COMMENTARIES AND NOTES ON THE *MUWAṬṬAʾ*

There is a commentary on Imām transmission Muḥammad's transmission of the *Muwaṭṭaʾ* of Imām Mālik by al-Mullā ʿAlī al-Qārī,[1] one of the later scholars. It is in common use and well known in this land.

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[1] ʿAlī ibn Sulṭān Muḥammad al-Harawī, resident in Makkah, known as al-Qārī' al-Ḥanafī, one of the prominent men of knowledge. He was born in Herat and travelled to Makkah. His renown was great and

The commentaries on the *Muwaṭṭaʾ* include two books which Ibn ʿAbd al-Barr wrote: *at-Taqaṣṣī limā fi'l-Muwaṭṭaʾ min al-aḥādīth*, in which he explains the hadith of the *Muwaṭṭaʾ* by their transmissions and *Kitāb al-Istidhkār li-madhāhib ʿulamā al-amṣār fīmā taḍammanahu Muwaṭṭaʾ min maʿāni'r-ra'y wa'l-āthār* "The memorandum on the schools of the scholars of the major lands concerning that which the *Muwaṭṭaʾ* comprises of meanings of theoretical understanding and traditions". He clarifies the purposes of the two books in their titles. There is no need to explain. The second book is the most famous and in use. The first book is also not lost.

Qāḍī ʿIyāḍ wrote his book, *al-Mashāriq*, as a commentary on the two *Ṣaḥīḥ* Collections and the *Muwaṭṭaʾ*. Imām al-Būnī ʿAbd al-Malik Marwān ibn ʿAlī wrote a commentary called *al-Mughaṭṭā* which is very useful and in circulation in the Maghrib.

Our shaykh and model in all sciences and matters, Shaykh Walī Allāh ad-Dihlawī,[1] may Allah sanctify his noble secret, wrote two commentaries on the hadith of the *Muwaṭṭaʾ* (in the transmission of Yaḥyā ibn Yaḥyā al-Laythī) and its traditions. He omitted the statements of Mālik from it and some of the places where he said [in transmitting hadith]: "It reached me." The first of them is in a very fine book in Persian called *al-Muṣaffā fī aḥādīth al-Muwaṭṭaʾ*, and the second is a brief summary in Arabic in which he confined himself to mentioning the Ḥanafī and Shāfiʿī schools, and what is required of explaining the unusual and making the obscure precise. He called it *al-Muṣawwā min aḥādīth al-Muwaṭṭaʾ*. The author of these lines heard this commentary from him with complete precision and accuracy.

IMPORTANT POINT

Know that today people possess none of the works of the four imāms in hadith except for the *Muwaṭṭaʾ*. As for the *Musnads* for which they are known in the world,

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his reputation widespread. He wrote useful books, including his commentary on the *Miskhāt* and the commentary on *ash-Shamā'il*. He died in Makkah in Shawwāl 1014 AH. He had a commentary on the *Muwaṭṭaʾ* of Imām Muḥammad, treatises and many books on various subjects which attest to his excellence and his outstanding position in knowledge. All these books and treatises are useful and brought him to the level of a reviver [of the *dīn*] at the beginning of the millennium.

See ʿAbd al-Ḥayy al-Laknawī, *al-Fawā'id al-Bahiyyah*, Notes, p. 10.

[1] The Shaykh and high-minded Imām, the Proof of Allah among people, the Imām of Imāms, model of the community, the notable scholar, heir of the Prophets, last of the *mujtahids*, unique among the scholars of India, Reviver of the Sunnah, Shaykh al-Islām, Fulcrum of the Dīn, Walī Allāh Aḥmad ibn ʿAbd ar-Raḥīm ibn Wajīh ad-Dīn al-ʿUmarī ad-Dihlawī. He was born on Wednesday, 16th Shawwāl, 1114 in the reign of the righteous king, ʿĀlamgīr. He studied knowledge with his father, Shaykh ʿAbd ar-Raḥīm. He used to frequent the imām of hadith, Shaykh Muḥammad Afḍal as-Siyālkūtī. He delved extensively into the sea of the four schools and the principles of their *fiqh*. He travelled to Makkah and Madīnah in 1143 and stayed there for two years. He took the books of hadith from Shaykh Abū Ṭāhir Muḥammad ibn Ibrāhīm al-Kurdī. Shaykh Abū Ṭāhir said about him, "He took the words from me, and I corrected the meaning for him." His books include *Fatḥ ar-Raḥmān*, a translation of the Qur'an into Persian, *al-Fawz al-kabīr* on the principles of *tafsīr*, *al-Muṣaffā* and *al-Muṣawwā*, two commentaries on the *Muwaṭṭaʾ*, *Ḥujjatu'llāhi al-bālighah fī asrār ash-sharīʿah* and other useful books. He died in 1176.

See ʿAbd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir*, 6:398–415.

none of their actual writings remain. Men came after them who undertook to compile the transmissions of those Imâms and ascribed those transmissions to them. It is quite obvious to any intelligent person that the transmissions of a man can include everything, dead and alive, authentic and weak, indeed, and forged. As long as that scholar to whom we are indebted by excellence and knowledge does not himself undertake to correct them and to distinguish the authentic and sound from the weak and forged, and then examine them, study them closely and read them to his companions, how can one rely on them and trust them?

The Musnad

OF THE GREATEST IMÂM ABŪ ḤANĪFAH

THE CHIEF JUSTICE Abu'l-Mu'ayyad Muḥammad ibn Maḥmūd ibn Muḥammad al-Khwarāzmī[1] collected and arranged this *Musnad*.[2] In it he collected the *Musnad* collections of the Greatest Imām with which previous scholars were concerned and he claimed that he did not omit any of the transmissions of Abū Ḥanīfah.[3] Before him, there were a number of *Musnads* containing the transmissions of Abū Ḥanīfah which were in common use among people. In the preface to his *Musnad* he mentioned the names and authors of these *Musnads*[4] and his lines of transmission from

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[1] Muḥammad ibn Maḥmūd ibn Muḥammad ibn al-Ḥasan, the Imām, Abu'l-Mu'ayyad al-Khawārizmī al-Khaṭīb. He was born in 603. He studied *fiqh* with Imām Najm ad-Dīn Ṭāhir ibn Muḥammad al-Ju'fī. He was appointed judge of Khwarazm. He came to Baghdad on his way to perform *Ḥajj* and then went on *Ḥajj* and returned by way of Egypt. He went to Damascus and related hadith. Then he returned to Baghdad and studied there until he died in 655.

The hadith scholar 'Abd al-Qādir ibn Abi'l-Wafā' al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafiyyah*, 2:132.

[2] It is entitled *Jāmiʿ masānīd al-Imām al-Aʿẓam.*

[3] Abū Ḥanīfah, the Greatest Imām and the *faqih* of Iraq, an-Nu'mān ibn Thābit ibn Zūṭā at-Taymī by clientage, al-Kūfī. He was born in 80. He saw Anas ibn Mālik more than once when he came to visit them in Kufa. He related from 'Aṭā', Nāfi', Qatādah, 'Amr ibn Dīnār and a great number of scholars. Zufar ibn al-Hudhayl, Dāwūd aṭ-Ṭā'ī, Qāḍī Abū Yūsuf, Muḥammad ibn al-Ḥasan and al-Ḥasan ibn Ziyād al-Lu'lu'ī learned *fiqh* from him. He was a scrupulous imām, excellent scholar, and a man of worship of great importance. He refused to accept the stipends of the Sultan. He engaged in commerce and earned his living. Yazīd ibn Hārūn was asked, "Who had more *fiqh*: ath-Thawrī or Abū Ḥanīfah?" "Abū Ḥanīfah had more *fiqh* and Sufyān memorised more hadith," he answered. Ibn al-Mubārak said, "Abū Ḥanīfah had the greatest knowledge of *fiqh* among people." Ash-Shāfi'ī said, "In *fiqh*, people are in need of Abū Ḥanīfah." Yazīd said, "I have not seen anyone more scrupulous or intelligent than Abū Ḥanīfah. Yazīd ibn 'Amr ibn Hubayra beat him in order to force him to accept the office of *qāḍī*, but he still refused to become a *qāḍī*." Abū Dāwūd said, "Abū Ḥanīfah was an imām." He died in Rajab 150.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:151–152.

[4] Abu'l-Mu'ayyad al-Khwarāzmī said, "In the Levant I listened to one of those ignorant of the worth (of the Greatest Imām) who disparaged him, belittled him, exalted others, looked down on him and attributed lack of transmission of hadith to him. As evidence for that, he used the fame of the *Musnad* which Abu'l-'Abbās Muḥammad ibn Ya'qūb al-Aṣamm collected for ash-Shāfi'ī, the *Muwaṭṭa'* of Mālik and the *Musnad* of Imām Aḥmad, may Allah Almighty have mercy on all of them. He claimed that Abū Hanifah did not have a *Musnad* and that he only related a small number of hadith. So a divine religious zeal and Ḥanafī Nu'mānī solidarity moved me to collect the fifteen *Musnads* which had been collected for him by the paragons of the scholars of hadith:

1. A *Musnad* collected for him by the Imām and *Ḥāfiẓ* Abū Muḥammad 'Abdullāh ibn Muḥammad ibn Ya'qūb ibn al-Ḥārith al-Ḥārithī al-Bukhārī known as 'Abdullāh the Master.
2. A *Musnad* collected for him by the Imām and Ḥāfiẓ Abu'l-Qāsim Ṭalḥah ibn Muḥammad ibn Ja'far, the just martyr.
3. A *Musnad* collected for him by the Imām and Ḥāfiẓ Abu'l-Khayr Muḥammad ibn al-Muẓaffar ibn Mūsā ibn 'Īsā ibn Muḥammad.
4. A *Musnad* collected for him by the Imām and Ḥāfiẓ Abū Nu'aym Aḥmad ibn 'Abdullāh ibn Aḥmad al-Aṣfahānī.
5. A *Musnad* collected for him by the Shaykh and trustworthy just man, Abū Bakr Muḥammad ibn 'Abd al-Bāqī ibn Muḥammad al-Anṣārī.
6. A *Musnad* collected for him by the Imām and Ḥāfiẓ, the author of *al-Jarḥ wa't-ta'dīl*, Abū Aḥmad 'Abdullāh ibn 'Adī al-Jurjānī.
7. A *Musnad* collected for him by Imām al-Ḥasan ibn Ziyād al-Lu'lu'ī.
8. A *Musnad* collected for him by the Imām and Ḥāfiẓ 'Umar ibn al-Ḥasan al-Ashnānī.
9. A *Musnad* collected for him by the Imām and Ḥāfiẓ, Abū Bakr Aḥmad ibn Muḥammad ibn Khālid ibn Khalī al-Kilā'ī.
10. A *Musnad* collected for him by the Imām and Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn al-Ḥusayn ibn Muḥammad Khusraw al-Balkhī.
11. A *Musnad* collected for him by Imām Abū Yūsuf, the Qāḍī, Ya'qūb ibn Ibrāhīm al-Anṣārī. He related it from him. It is called the *Nuskhah Abū Yūsuf.*
12. A *Musnad* collected for him by Imām Muḥammad ibn al-Ḥasan ash-Shaybānī. He related it from him. It is called the *Nuskhah Muḥammad.*
13. A *Musnad* connected for him by his son Imām Ḥammād ibn Abī Ḥanifah. He related it from his father.
14. A *Musnad* also collected for him by Imām Muḥammad ibn al-Ḥasan, most of which is from the Followers. He related it from him under the title *al-Āthār*.
15. A *Musnad* collected for him by the Imām and Ḥāfiẓ, Abu'l-Qāsim 'Abdullāh ibn Muḥammad ibn Abi'l-'Awwām as-Sughdī.

Jāmiʿ masānīd al-Imām al-Aʿẓam, 1:4–5.

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them.[1] The most famous of them are the two *Musnads* that are still in common use until today, which are:

1. The *Musnad* of the *Ḥāfiẓ* of hadith, Muḥammad ibn Ya'qūb al-Ḥārithī.[2]
2. The *ad* of the *Ḥāfiz* of his time, al-Ḥusayn ibn Muḥammad ibn Khusraw.[3]

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[1] *Jāmiʿ masānīd al-Imām al-Aʿẓam*, 1:69–77.

[2] The scholar of Transoxania, hadith scholar and notable Imām, Abū Muḥammad 'Abdullāh ibn Muḥammad ibn Ya'qūb al-Ḥārithī al-Bukhārī, entitled the Professor (*al-Ustādh*), the collector of the *Musnads* of al-Imām Abū Ḥanīfah. He was born in 258. He related from 'Ubaydullāh ibn Wāṣil, Muḥammad ibn 'Alī as-Sā'igh and Mūsā ibn Hārūn al-Ḥammāl. Muḥammad ibn al-Ḥasan ibn Manṣūr an-Naysābūrī, Aḥmad ibn Muḥammad ibn Ya'qūb al-Fārisī and Abū 'Abdullāh ibn Mandah related from him. Ibn Mandah spoke well of him. He was the Shaykh of the *Madhhab* in Transoxania. He died in 340 at the age of 82. Al-Khalīlī said, "He had knowledge of this subject, but was soft and so they consider him weak."

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ* 3:68 and *Mīzān al-i'tidāl* 2:74, and *Siyar a'lām an-nubalā'*, 15:424–425, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:257.

[3] He is al-Ḥusayn ibn Muḥammad ibn Khusraw al-Balkhī, Abū 'Abdullāh, the hadith scholar, teacher of the Ḥanafī people of Baghdad, the Collector of the *Musnad* for Abū Ḥanīfah. He listened to

This author obtained an *ijāzah* for these three *Musnads* from his shaykhs.

The ascription of this *Musnad* to Abū Ḥanīfah is only like the ascription of what is in the *Musnad* of Imām Aḥmad ibn Ḥanbal of the *musnad* transmissions of Abū Bakr aṣ-Ṣiddīq ﷺ to him, as though he were a writer and compiler.

The Musnad

OF IMĀM ASH-SHĀFIʿĪ[1] ﷺ

THIS *MUSNAD*[2] IS USED to designate the hadith with complete chains to the Prophet peace be upon him which ash-Shāfiʿī related to his companions. Those of them which reached Abu'l-ʿAbbās Muḥammad ibn Yaʿqūb al-Aṣamm[3] from what he heard from Rabīʿ ibn Sulaymān[1] of the *Kitāb al-Umm* and *al-Mabsūṭ* were collected by him in one place; he called it the *Musnad ash-Shāfiʿī*. Rabīʿ ibn Sulaymān kept the company of ash-Shāfiʿī and took from him and listened to all but four hadith from the first section which he related from al-Buwayṭī who related from ash-Shāfiʿī.

A man from Nishapur called Muḥammad ibn Maṭar[2] collected this *Musnad* selecting it from the chapters of *al-Umm* and *al-Mabsūṭ* by ash-Shāfiʿī. Since that was at the command of Abu'l-ʿAbbās al-Aṣamm, some people considered him the author of this *Musnad*. It is said that Abu'l-ʿAbbās selected it and Muḥammad ibn Jaʿfar ibn Maṭar the scribe was only a transmitter.

This *Musnad* is not arranged in the same order as the *Musnads* nor is it arranged in chapters. He collected it without any order or organisation. There were a lot of repetitions in it. The *Musnad* begins with the following hadith:

Imām ash-Shāfiʿī said in what he related of the Book of *Wuḍū'*, i.e. in the Book *al-Umm*: "Mālik reported to us from Ṣafwān ibn Sulaym ibn Saʿīd ibn Salamah, a man of the family of Ibn al-Azraq that al-Mughīrah ibn Abī Burdah, who is one of the Banū ʿAbd ad-Dār, who reported that he heard Abū Hurayrah ﷺ say, 'A man asked the Messenger of Allah ﷺ "Messenger of Allah, we ride on the sea and carry little water with us. If we do *wuḍū'* with it, we will be thirsty. Can we do *wuḍū'* with sea water?" The Messenger of Allah ﷺ said, "Its water is purifying and its carrion are lawful."'"[3]

Abu'l-Ḥasan al-Anbārī and ʿAbd al-Wāḥid ibn Fahd. Ibn an-Najjār said, "The jurist of the people of Iraq in Baghdad in his time. He listened to many scholars and took a lot from the companions of Abū ʿAlī ibn Shādhān and Abu'l-Qāsim ibn Bushrān." Ibn al-Jawzī related from him. He died in Shawwāl, 526.

See the hadith scholar ʿAbd al-Qādir al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafiyyah*, 216, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 19:592–593 and *Mīzān al-iʿtidāl* 1:547–548.

[1] The Imām and scholar, the learned man of the Community, Abū ʿAbdullāh Muḥammad ibn Idrīs al-Qurashī al-Muṭṭalibī ash-Shāfiʿī al-Makkī, a descendant of the Messenger of Allah ﷺ and helper of his *Sunnah*. He was born in Ghaza in 150. He was taken to Makkah when he was weaned, and he grew up there and turned his attention to knowledge. He learned *fiqh* with Mālik and others. He was one of the most skilled of Quraysh in shooting. He would hit ten out of ten, and he first became skilled in that and in poetry, language and the history of the Arabs' battles. Then he turned himself towards *fiqh* and hadith. He concluded the entire Qur'ān sixty times in Ramaḍān. Then he memorised the *Muwaṭṭa'* and read it to Mālik. Muslim Ibn Khālid gave him permission to give legal verdicts when he was twenty years old or younger. He recorded from Muḥammad ibn al-Ḥasan the jurist. Isḥāq ibn Rahwayh said, "Aḥmad ibn Ḥanbal said to me in Makkah, 'Come so that I can show you a man the like of whom your eyes have not seen.' He made me stand before ash-Shāfiʿī." Aḥmad ibn Hanbal said, "Everyone who has touched ink or pen owes a favour to ash-Shāfiʿī." It is authentically narrated that ash-Shāfiʿī said, "If a hadith is authentic, bang my verdict against the wall." He died at the beginning of Shaʿbān 204 in Egypt. He had moved there in 199.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:331–333.

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Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:331–333.

[3] Al-Aṣamm, the reliable *imām*, hadith transmitter of the east, Abu'l-ʿAbbās Muḥammad ibn Yaʿqūb ibn Yūsuf ibn Maʿqil ibn Sinān al-Umawī by clientage, al-Maʿqilī an-Naysābūrī. He used to dislike being called al-Aṣamm (deaf). Al-Ḥākim said, "Deafness developed in him after he returned from a journey, then it increased until he could not hear the braying of a donkey." He said, "There is no disputing that he was the hadith scholar of his time." He was born in 247. He travelled, listened and took [knowledge]. Al-Ḥākim said, "He related in Islam for seventy-six years in which there was no disagreement about his truthfulness, soundness and oral transmission." He had good character and a generous soul. ʿAbd ar-Raḥmān ibn Abī Ḥātim said, "No transmitter of the Book *al-Mabsūṭ* remains besides Abu'l-ʿAbbās al-Warrāq." He died in Rabīʿ al-Ākhir, 346.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:77–80.

[1] Al-Murādī the *Ḥāfiẓ*, the Imām and hadith scholar of Egypt, Abū Muḥammad ar-Rabīʿ ibn Sulaymān ibn ʿAbd al-Jabbār ibn Kāmil, the client of the Banū Murād, the *mu'adhdhin*, and the companion of ash-Shāfiʿī and transmitter of his knowledge. He was born in 174. He listened to Ibn Wahb, Bishr ibn Bakr, Yaḥyā ibn Ḥassān and a whole group. The people of the *Sunan* related from him, but at-Tirmidhī by an intermediary, and Abu'l-ʿAbbās al-Aṣamm and a lot of people also related from him. Ibn Yūnus said that he was reliable.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:163–164.

[2] The Shaykh and Imām, model of action, Abū ʿAmr Muḥammad ibn Jaʿfar ibn Muhammad ibn Maṭar an-Naysābūrī al-Muzakkī, the Shaykh of Integrity. He listened to Abū ʿAmr al-Mustamlī, Abū Khalīfah al-Jumaḥī and Muḥammad ibn Yaḥyā al-Marwazī. He had memory and precision. Abū ʿAlī al-Ḥāfiz and Abū ʿAbdullāh al-Ḥākim related from him. One of the early scholars who related from him was Abu'l-ʿAbbās ibn ʿUqdah. Al-Ḥākim said, "He is the one who established principles for Abu'l-ʿAbbās al-Aṣamm. Allah revived the knowledge of al-Aṣamm by these principles. Al-Aṣamm had made his sources unsound and relied on the book of Ibn Maṭar." He died in Jumādā al-Ākhirah 360.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 16:162–163, Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:31, and *ar-Risāla al-Mustaṭrafa*, 17.

[3] The *Musnad* of al-Imām ash-Shāfiʿī, 7, and it is an authentic hadith which Abū Dāwūd transmitted in his *Sunan*, in the Book of Purification, in the chapter on performing *wuḍū'* with ocean water, and

The Musnad

OF IMAM AHMAD IBN ḤANBAL[1]

IMAM AHMAD WROTE and collected this *Musnad* himself, but his son ʿAbdullāh[2] added to it, as did Abū Bakr al-Qaṭīʿī[3] who related it from him. It is a delightful book which contains eighteen *Musnads*:

1. The *Musnad* of the Ten (the ten promised the Garden), 2. The *Musnad* of the Ahl al-Bayt, 3 The *Musnad* of ʿAbdullāh ibn Masʿūd, 4. The *Musnad* of ʿAbdullāh ibn ʿUmar, 5. The *Musnad* of ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ, which ends with the *Musnad* of Abū Rimthah, 6. The *Musnad* of ʿAbbās and his children, 7. The *Musnad* of ʿAbdullāh ibn ʿAbbās, 8. The *Musnad* of Abū Hurayrah, 9. The *Musnad* of Anas ibn Mālik, the servant of the Messenger of Allah ﷺ, 10. The *Musnad* of Abū Saʿīd al-Khudrī, 11. The *Musnad* of Jābir ibn ʿAbdullāh al-Anṣārī, 12. The *Musnad* of the Makkans 13. The *Musnad* of the Madinans, 14. The *Musnad* of the Kufans, 15. The *Musnad* of the Basrans, 17. The *Musnad* of the Syrians, 17. The *Musnad* of the Anṣār, 18. The *Musnad* of ʿĀʾishah.

SECTIONS OF THE MUSNAD

The entire book consists of 172 sections. Al-Ḥasan ibn ʿAlī al-Mudhahhab[1] the transmitter undertook to arrange these sections for al-Qaṭīʿī.

COMPOSITION AND ARRANGEMENT OF THE MUSNAD

Imām Aḥmad collected this *Musnad* and its books in individual pages as a rough copy. He died before he could edit and correct it. Then his son ʿAbdullāh added a similar amount to it but made many errors and muddled the Madinans with the Syrians and Syrians with Madinans.

Some hadith scholars from Isfahan arranged it into chapters, but I did not find this copy.

Ḥāfiẓ Nāṣir ad-Dīn ibn Zurayq arranged it in chapters, but that copy was lost in the attack on Damascus by Tamerlane.

Ḥāfiẓ Abū Bakr ibn Muḥibb ad-Dīn arranged it alphabetically according to the Companions, but with the names of those with few transmissions.

Ḥāfiẓ Abu'l-Ḥasan al-Haythamī[2] isolated the Additions (*Zawāʾid*) of the *Musnad* to the six primary sources. He arranged it into chapters.

IDENTIFICATION OF THE ATTRIBUTION OF AL-QAṬĪʿĪ

Al-Qaṭīʿī is not the diminutive form (Quṭayʿī). It is derived from al-Qaṭīʿah, which is the name of seven places in Baghdad. The dictionary states:

"Al-Qaṭīʿah is like Sharīfah, designating certain places in Baghdad which the caliph al-Manṣūr[3] gave as land grants to the individuals in his dynasty where they

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at-Tirmidhī in his *Jāmiʿ*, in the Book on Purification, in the chapter on seawater being pure, an-Nasaʾi in al-Mujtaba, in the Book of Purification, in the chapter on seawater, Ibn Majah in his Sunan, in the Book of Purification, in the chapter on performing wudu' with seawater, and other Imāms of hadith related it. Al-Bayhaqī said in *Maʿrifat as-sunan wa'l-āthār*, 1:132: "This is a hadith which Mālik ibn Anas included in the *Muwaṭṭaʾ*. Abū Dāwūd Sulaymān ibn al-Ashʿath as-Sijistānī and a group of the Imāms of hadith transmitted it in their books and used it as evidence." Abū ʿĪsā Muḥammad ibn ʿĪsā at-Tirmidhī said, "I asked Muḥammad ibn Ismāʿīl al-Bukhārī about this hadith and he said, 'It is an authentic hadith.'"

[1] The Shaykh al-Islām and Master of the Muslims in his time, the *Ḥāfiẓ* and authority, Abū ʿAbdullāh Aḥmad ibn Ḥanbal adh-Dhuhlī ash-Shaybānī al-Marwazī, then al-Baghdādī. He was born in 164. He listened to Hushaym, Ibn ʿUyaynah, Yaḥyā ibn Abī Zāʾidah and their generation. Al-Bukhārī, Muslim, Abū Dāwūd and a lot of people related from him. Ash-Shāfiʿī said, "When I left Baghdad, I did not leave behind there any better man with greater knowledge and *fiqh* than Aḥmad ibn Ḥanbal." ʿAlī ibn al-Madīnī said, "Allah supported this *dīn* through Abū Bakr aṣ-Ṣiddīq in the War of the *Riddah* (apostasy) and Aḥmad ibn Ḥanbal on the Day of the Inquisition." Abū Thawr said, "Aḥmad had more knowledge than ath-Thawrī." He passed on to Allah's pleasure on Friday, 12th Rabīʿ al-Awwal 241 at the age of 77.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:18–20.

[2] ʿAbdullāh ibn Aḥmad ibn Ḥanbal, the imām and Ḥāfiẓ, the authority, Abū ʿAbd ar-Raḥmān, the hadith scholar of Iraq, ash-Shaybānī al-Marwazī by origin, al-Baghdādī. He was born in 210. He listened a lot to his father and to others. An-Nasāʾī, Abū Bakr al-Qaṭīʿī and others listened to him. Al-Khaṭīb said, "He was reliable, firm, possessing understanding." ʿAbdullāh ibn Aḥmad was asked, "How many hadith did you hear from your father?" He answered, "About 110,000 hadith." ʿAbdullāh said, "Everything I say my father said, I heard from him two or three times, and very rarely once." He died at the same age as his father, in Jumādā al-Ākhirah, 290.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:236–237.

[3] The beneficial, truthful hadith scholar, Aḥmad ibn Jaʿfar ibn Ḥamdān Abū Bakr al-Qaṭīʿī. Al-Khaṭīb said, "We did not see anyone not use him as an authority." Al-Ḥākim said, "He is reliable and trustworthy." He died at the end of 368 at the age of 95. Ibn Abi'l-Fawāris said, "He did not possess that level in hadith. He had some debatable sources for some of Aḥmad's *Musnad*." His supplication was answered. Abū ʿAlī ibn al-Mudhahhab heard the *Musnad* of Aḥmad from him before he [al-Qaṭīʿī] began muddling things.

Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:221–222, and Ibn Ḥajar, *Lisān al-mīzān*, 1:145.

[1] Al-Ḥasan ibn ʿAlī Muḥammad, Abū ʿAlī ibn al-Mudhahhab at-Tamīmī al-Baghdādī the Preacher, the transmitter of the *Musnad* from al-Qaṭīʿī. Al-Khaṭīb said, "He used to relate the *Musnad* of Aḥmad in full from al-Qaṭīʿī." His listening was sound except for some parts of it where he added his name. He was born in 355 and died in 444. As-Silafī said, "In addition to this difficulty, things are said about him because he related the *Book of Zuhd* by Aḥmad from [a source] other than its proper source after its original source was lost." It is clear that Ibn al-Mudhahhab was a shaykh who was not precise. The same was true of his shaykh, Ibn Mālik. That is why there are things in the *Musnad* which are not exact in text or *isnād*. Allah knows best.

Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:512.

[2] Ḥāfiẓ Nūr ad-Dīn Abu'l-Ḥasan ʿAlī ibn Abī Bakr ibn Salmān al-Haythamī. He was born in 735. He accompanied al-ʿIraqī in listening [to shaykhs]. He memorised a lot of the texts of the hadith. He collected the Additions (*Zawāʾid*) to the *Musnad* of Aḥmad, to the six Books, then the *Musnad* of al-Bazzār, then Abū Yaʿlā, then the Great Collection of aṭ-Ṭabarānī, and *al-Awsaṭ*. Then he collected these six in a book with the *isnāds* elided. He spoke at the end of every hadith. Ibn Ḥajar said, "He was generous, taciturn, firm, of sound nature, with a strong aversion to the rejected narrations. He did not cease to stand in prayer at night." He died on 29th Ramaḍān 807.

See as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 541.

[3] ʿAbdullāh ibn Muḥammad ibn ʿAlī ibn ʿAbdullāh ibn ʿAbbās, Abū Jaʿfar al-Manṣūr, the second of the Abbasid caliphs and the first caliph to be concerned with knowledge and science. He knew *fiqh* and *adab* (literature), and was eminent in philosophy and astronomy. He was appointed caliph in 136. He kept himself far from diversion and frivolity, and was very serious and reflective. He died in 158. His caliphate lasted 22 years. (See *The History of aṭ-Ṭabarī*, 9:292–322).

could live and flourish. They include Qaṭī'ah ad-Daqīq and the Qaṭī'ah of Aḥmad ibn Ja'far ibn Ḥamdān, the hadith scholar."[1] The author of these lines says, "This is Abū Bakr al-Qaṭī'ī."

THE BOOKS OF AḤMAD IBN ḤANBAL

Aḥmad ibn Ḥanbal has books other than this *Musnad* but he died before they could be edited and corrected. They include *Kitāb at-tafsīr*, which is extremely detailed, *Kitāb az-zuhd*, *Kitāb an-nāsikh wa'l-mansūkh*, *Kitāb al-manāsik al-kabīr*, *Kitāb al-mansik aṣ-ṣaghīr*, and *Kitāb ḥadīth Shu'bah*. He also wrote the *Virtues of the Companions*, the *Virtues of Abū Bakr*, the *Virtues of the Two Ḥasans*, the *History*, and the *Book of Drinks*.[2]

However, these books of his are not part of the primary bases of his school and are not his source in the manner in which the *Muwaṭṭa'* is [in the Mālikī *madhhab*]. Rather they are part of the religious benefits in which all hadith scholars share. Indeed some are superior in it, and Allah knows best.

THE NUMBER OF THE HADITH OF THE MUSNAD

It is well known that the number of its hadith is 30,000, or 40,000 with his son's additions. One of the hadith scholars related from one of his reliable shaykhs that the sum total that this *Musnad* contains is 30,000 hadith. Allah knows best.[3]

It is possible to combine the two views by saying that 30,000 means those which are not repeated, and 40,000 hadith means the total taking repetitions into account, and so both views are sound.

Know that whenever the Companion [narrating the text] is different, the hadith is different in the view of hadith scholars, even if it has the same words and meaning. This is the opposite of that which the jurists know, because they look at the meaning, and they consider the hadith to be the same, as long as the meaning is the same and does not differ. They are not concerned with what prerogatives and specifications are additional to the meaning. When their aim is deduction and derivation, they concentrate on this aspect.

When Aḥmad ibn Ḥanbal finished working on the *Musnad*, he gathered together the people of his house and read it to them. He said, "This is the book which I have collected and selected from more than 750,000 hadith. Those hadith of the Messenger of Allah ﷺ about which the Muslims disagree, then check it against it. If it is in it. . . , otherwise it is not authoritative."[4]

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[1] *Tartīb al-Qāmūs* 3:648.

[2] Imām adh-Dhahabī, *Siyar A'lām an-Nubalā'*, 11:327–330.

[3] *Al-Maṣ'ad al-amad* (preface to the *Musnad*, edited by Aḥmad Shākir), 1:32.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:329, and Ḥāfiẓ Abū Mūsā al-Madīnī, *Khaṣā'iṣ al-Musnad* (Preface to the *Musnad*, edited by Aḥmad Muḥammad Shākir), 1:21.

The author of these lines said: He meant the hadith which do not reach the level of having numerous transmissions (*istafāḍah*) and certainty (*tawātur*) in their meanings. Otherwise there are hadith which are authentic and well known which are not found in the *Musnad*.

The first group of transmissions in the *Musnad* is that of Abū Bakr which begin with:

"He stood and praised and lauded Allah and then said, 'O people, you recite this *āyat*, '*O you who believe, you are only responsible for yourselves. The misguided cannot harm you as long as you are guided.*' (5:105) We heard the Messenger of Allah ﷺ say, 'If people see the objectionable and do not change it, Allah will soon envelope them all with His punishment.'"[1]

It means: you must attend to yourselves, i.e. perform what is obligatory for you. Part of that is to command the correct and forbid the objectionable. When you exert yourself as much as you are able to do and people still do not stop doing what is objectionable, then your responsibility has been discharged and you will not be harmed by what they do in disobeying Allah or by their wrong actions, and Allah will not seize you with a punishment.

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[1] Its *isnād* is authentic. Imām Aḥmad transmitted it at the beginning of his *Musnad* from 'Abdullāh ibn Numayr from Ismā'īl ibn Abī Khālid from Qays ibn Abī Ḥāzim. Abū Dāwūd transmitted it in his *Sunan*, in the Book on Battles, in the chapter on commands and prohibitions, and at-Tirmidhī in his *Jāmi'*, in the Book on Trials, in the chapter on what has been narrated about the descent of punishment when people do not change what is objectionable, and Ibn Mājah in his *Sunan*, in the Book on Trials, in the chapter on commanding the correct and forbidding the objectionable.

THE SIX PRIMARY SOURCES

Al-Jāmiʿ aṣ-Ṣaḥīḥ

BY AL-BUKHĀRĪ

HIS LINEAGE

HE IS ABŪ ʿABDULLĀH Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizba (a Bukharan word meaning "farmer"), al-Bukhārī, al-Juʿfī by clientage. His grandfather, al-Mughīrah, became Muslim at the hands of al-Yamān al-Juʿfī, and so he is ascribed to him.[1]

HIS BIRTH

He was born after the Jumuʿah prayer on 13th Shawwāl 194.[2]

He had a thin body, and was neither tall nor short.[3]

Muḥammad ibn Ismāʿīl lost his sight when a child. His mother saw Ibrāhīm al-Khalīl in a dream and he told her, "You! Allah has restored sight to your son because of your great amount of weeping (or great amount of supplication)." In the morning Allah had restored his sight.[4]

THE BEGINNING OF HIS AFFAIR

He was inspired to memorise hadith when he was ten years old studying the Qur'an in elementary school. When he left elementary school, he began to frequent ad-Dākhilī and others. One day when ad-Dākhilī was reading to people, he said, "Sufyān from Abū'z-Zubayr from Ibrāhīm." Al-Bukhārī said to him, "Abū'z-Zubayr did not relate from Ibrāhīm," and ad-Dākhilī chided him. Al-Bukhārī told him, "Consult the source." He went in and looked at it and then came out and said, "So how is it, boy?" Al-Bukhārī said, "It is az-Zubayr ibn ʿAdī from Ibrāhīm." He took the pen from him and corrected his book and said, "You have spoken the truth." Al-Bukhārī was eleven when he refuted ad-Dākhilī.[1]

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[1] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:391.

[2] See Ibn Khallikān, *Wafayāt al-aʿyān*, 4:190.

[3] See Ibn Khallikān, *Wafayāt al-aʿyān*, 4:190.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:393, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:216, *Ṭabaqāt al-Ḥanābilah*, 1:274, and Ibn Ḥajar, preface to *Fatḥ al-Bārī*, 478.

When he was sixteen, he memorised the books of Ibn al-Mubārak and Wakīʿ.[2,3]

Then he travelled with his mother and his brother Aḥmad to Makkah. When they went on *Ḥajj*, his brother returned with her and al-Bukhārī remained seeking hadith.[4]

WRITING

When he was 18, he began writing on the verdicts of the Companions and the Followers along with their opinions.[5]

He wrote *Kitāb at-tārīkh* at the grave of the Messenger of Allah ﷺ during the moonlit nights.[6]

Al-Bukhārī said. "Very few names in history do not have a story, but I dislike to make the book long."[7]

Ḥāshid ibn Ismāʿīl[8] said: "Al-Bukhārī used to go with us to listen [to hadith] when he was a lad. He did not write things down for days. We used to say to him, 'You go with us but do not write. What do you do?' He said to us after sixteen days, 'You have spoken to me a lot. Present what you have written to me.' We brought out for him what we had and he added 15,000 more hadith. He recited all of them by heart so much so that we began to correct our books from his memory. Then he said, 'Do you think that I attend for nothing and waste my days?' So we knew that no one was ahead of him."[9]

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[1] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:393 and Ibn Ḥajar, preface to *Fatḥ al-Bārī*, 479.

[2] Wakīʿ ibn al-Jarrāḥ ibn Malīḥ, the Imām and firm *Ḥāfiẓ*, the hadith scholar of Iraq, Abū Sufyān ar-Rawāsī al-Kūfī. He was born in 129. He listened to Hishām ibn ʿUrwah, Ibn ʿAwn, Ibn Jurayj and others. Ibn al-Mubārak, Aḥmad, Ibn al-Madīnī and others related from him. He fasted all the time and recited the entire Qurʾān every night. Ibn Maʿīn said, "In his time, Wakīʿ was like al-Awzāʿī was in his time." Aḥmad said, "I did not see anyone who knew more knowledge nor memorised more than Wakīʿ. He gave legal verdicts according to the position of Abū Ḥanīfah. He died in 197 on the day of ʿĀshūrā."

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:280–282.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:393.

[4] Al-Khaṭīb, *History of Baghdad* 2:7, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:393.

[5] Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:135 and *Siyar aʿlām an-nubalāʾ*, 12:400.

[6] Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:135 and *Siyar aʿlām an-nubalāʾ*, 12:400.

[7] Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:400, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:216, and Ibn Ḥajar, preface to *al-Fatḥ*, 479.

[8] Ḥāshid ibn Ismāʿīl ibn ʿĪsā al-Bukhārī al-Ghazzāl, the hadith scholar of ash-Shāsh, one of the imāms in traditions. He listened to ʿAbdullāh ibn Mūsā and Makkī ibn Ibrāhīm. He undertook extensive journeys. Muḥammad ibn Yūsuf al-Farbarī related from him. He died in 261.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:143, *al-ʿIbar*, 2:22 and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 243.

[9] Al-Khaṭīb, *History of Baghdad*, 2:14, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:135 and *Siyar aʿlām an-nubalāʾ*, 12:408, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:217, Ibn Ḥajar, preface to *al-Fatḥ*, 479, and *Ṭabaqāt al-Ḥanābilah*, 1:276–277.

HIS COMPOSING HIS COLLECTION, *AL-JĀMIʿ*

While he was with Isḥāq ibn Rāhwayh,[1] one of his companions said to him, "You should compile a succinct book of the *sunan* of the Prophet ﷺ." That had an affect on al-Bukhārī's heart, and so he began to compile the *Ṣaḥīḥ*. He selected it from the best of 600,000 hadith.[2]

He only put authentic hadith in his book, but he left out some authentic hadith in order to avoid making the book too long.[3]

He did not put any hadith into his book, *aṣ-Ṣaḥīḥ*, unless he had first performed *ghusl* and prayed two *rakʿats*.[4]

He composed the *Ṣaḥīḥ* over sixteen years.[5]

The titles of the chapters were composed between the grave of the Messenger of Allah ﷺ and his minbar. Al-Bukhārī used to pray two *rakʿats* for each title chapter.[6]

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[1] The great Imām, the Shaykh of the east, master of the *Ḥuffāẓ*, Abū Yaʿqūb Isḥāq ibn Rāhwayh ibn Mukhallad al-Ḥanẓalī al-Marwazī, who lived in Nishapur. He was born in 161. He listened to Ibn al-Mubārak. No one was more advanced in transmission than him because of the fact that he was one of the beginners and none was older in transmission than him. He listened to Muʿtamir ibn Sulaymān, ʿAbd al-ʿAzīz ad-Darāwardī, Jarīr ibn ʿAbd al-Ḥamīd, Sufyān ibn ʿUyaynah, ʿAbdullāh ibn Wahb, Muḥammad ibn Jaʿfar Ghandar, al-Walīd ibn Muslim, Wakīʿ ibn al-Jarrāḥ, Yaḥyā ibn Saʿīd al-Qaṭṭān, ʿAbd ar-Raḥmān ibn Mahdī and ʿAbd ar-Razzāq. Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, Muḥammad ibn Ismāʿīl al-Bukhārī, Muslim ibn al-Ḥajjāj, Abū Dāwūd, an-Nasāʾī, Dāwūd ibn ʿAlī aẓ-Ẓāhirī and Jaʿfar al-Firyābī related from him. Al-Ḥākim said, "Isḥāq ibn Rāhwayh was the imām of his age in memory and issuing legal verdicts." Nuʿaym ibn Ḥammād said, "When you see a Khorasani talking [critically] about Isḥāq ibn Rāhwayh, suspect him in this world." Aḥmad ibn Ḥanbal said, "The like of Isḥāq has not crossed over the bridge to Khorasan, even though he disagrees with us about some things. People will always disagree with one another." Qutaybah ibn Saʿīd said, "The *ḥuffāẓ* in Khorasan are Isḥāq ibn Rāhwayh, then ʿAbdullāh ad-Dārimī, then Muḥammad ibn Ismāʿīl." Adh-Dhahabī said, "In addition to his mastery of hadith, he was an imām in *tafsīr*, a leader in *fiqh*, and one of the imāms of *ijtihād*." He died on 15th Shaʿbān 238.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 11:358–383, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 2:209–210, Abū Nuʿaym, *Ḥilyat al-awliyāʾ*, 9:234, al-Khaṭīb, *History of Baghdad*, 6:345–355, Ibn Khallikān, *Wafayāt al-aʿyān*, 1:199–201, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:216–219, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:19.

[2] Al-Khaṭīb, *History of Baghdad*, 2:9, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:401–402, and Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221.

[3] Al-Khaṭīb, *History of Baghdad*, 2:9, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:402, Tāj ad-Dīn as-Subkī, *Ṭabaqāat ash-Shāfiʿiyyah*, 2:221, and *Tabaqat al-Hanabilah*, 1:275.

[4] Al-Khaṭīb, *History of Baghdad*, 2:9, Ibn Khallikān, *Wafayāt al-aʿyān*, 4:190, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:402, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:220, Ibn Ḥajar, preface to *al-Fatḥ*, 490, and *Ṭabaqāt al-Ḥanābilah*, 1:274.

[5] Al-Khaṭīb, *History of Baghdad*, 2:14, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:405, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221, and Ibn Ḥajar, preface to *al-Fatḥ*, 490.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:404, and Ibn Ḥajar, preface to *al-Fatḥ*, 490.

Ninety thousand narrators listened to the *Ṣaḥīḥ* from him, the last being the transmission of al-Firabrī,'[1] and the transmission spread from him.

Al-Bukhārī said, "I hope that I will meet Allah without Him calling me to account for having backbit anyone."[2]

This is great scrupulousness and extraordinary integrity.

HIS TRIAL

He endured a trial, as is the custom with right-acting men. Amīr Khālid ibn Aḥmad adh-Dhuhlī, the governor of Bukhara,[4] sent a message to Muḥammad ibn Ismā'īl instructing him to read *al-Jāmi'*, the *History* and other books to his children. He told Khālid's messenger, "I will not abase knowledge nor carry it to people's doors. If you have need of something from me, then send them to me." The governor sent a message that he should hold a gathering for his sons which no one else would attend, but Muḥammad ibn Ismā'īl refused, stating, "I will not single out anyone." So the Amīr sought the help of Ḥurayth ibn Abi'l-Warrāq and others until they spoke against his [al-Bukhārī's] position and they expelled him from the town. He made supplication against them and not a month had passed until the command of the Ṭāhirids was overturned by the cry being raised against Khālid in the town. He was denounced while paraded on an ass. As for Ḥurayth, he suffered trials in his family and experienced in that what is too terrible to describe. Another person suffered trials in his children and Allah made him experience afflictions in them.[5]

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[1] The reliable hadith scholar, Abū 'Abdullāh Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī, the transmitter of the *Ṣaḥīḥ* collection from Abū 'Abdullāh al-Bukhārī. He heard it from him two times at Firabr. He also listened to 'Alī ibn Khashram when he came to Firabr for military service. He was born in 231. Ḥāfiẓ Abū 'Alī ibn as-Sakan, Abu'l-Haytham al-Kushmayhanī, Abū Muḥammad ibn Ḥammawayh as-Sarakhsī, and Abū Isḥāq Ibrāhīm ibn Aḥmad al-Mustamlī related from him. It is related, although it is not sound, that al-Firabrī said, "70,000 men heard the *Ṣaḥīḥ* from al-Bukhārī. None of those who related it remains apart from me." Adh-Dhahabī said, "After al-Firabrī, Abū Ṭalḥah Manṣūr ibn Muḥammad al-Bazdawī an-Nasafī related it and remained until 329. Al-Firabrī died on 20th Shawwāl 320 close to the age of 90.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:10–13, Ibn Khallikān, *Wafayāt al-a'yān*, 4:190, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:286.

[2] Al-Khaṭīb, *History of Baghdad*, 2:9, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:398, Ibn Khallikān, *Wafayāt al-a'yān*, 4:190, Ibn Ḥajar, preface to *al-Fatḥ*, 492, and *Ṭabaqāt al-Ḥanābilah*, 1:274.

[3] Al-Khaṭīb, *History of Baghdad*, 2:13, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:439, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:223–224, Ibn Ḥajar, preface to *al-Fatḥ*, 481, and *Ṭabaqāt al-Ḥanābilah*,, 1:276.

[4] He is Khālid ibn Aḥmad the Amir, Abu'l-Haytham adh-Dhuhlī, the ruler of Transoxiana. He did praiseworthy things in Bukhara. He honoured hadith scholars there and gave generously to them. He asked al-Bukhārī to relate the *Ṣaḥīḥ* Collection in his castle so that his sons could hear it, but he refused. The Amir was pained by this and expelled him from Bukhara. Then the governor of Ya'qūb the Saffarid was appointed and rebelled against the Ṭāhirids. Khālid went on *Ḥajj* in 67 and was seized and imprisoned in Baghdad where he remained until he died. He related from Ibn Rāhwayh, 'Ubaydullāh al-Qawārīrī and many scholars. Sahl ibn Shādhawayh, Ibn Abī Ḥātim and Ibn 'Uqbah related from him. He used to walk when seeking knowledge and not ride. He spent 1,000,000 dirhams on that. He died in 270.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:137, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 3:322, and *History of Baghdad*, 8:314–316.

[5] Al-Khaṭīb, *History of Baghdad*, 2:33–34, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:465. Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:233, and Ibn Ḥajar, preface to *al-Fatḥ*, 494.

He went to Nishapur and then left it to due to a dispute with the governor. He then went to Khartank, a village located two parasangs from Samarqand. He died there on Saturday night, the night of *'Īd al-fiṭr*, at the *'Ishā'* prayer. He was buried on the Day of *'Īd al-fiṭr* after the *Ẓuhr* prayer in 256. He lived to the age of 62.[1]

It is said that he was born in truthfulness, lived a praiseworthy life, and died in light. 'Abd al-Wāḥid (ibn Ādam) aṭ-Ṭawāwīsī said, "I saw the Prophet ﷺ in a dream with a group of his Companions. He was standing in one place. I greeted him and he returned the greeting to me. I asked, 'Why are you standing, Messenger of Allah?' He replied, 'I am waiting for Muḥammad ibn Ismā'īl al-Bukhārī.' After some days, I heard that he had died. I investigated and he had died at the very hour at which I saw the Prophet ﷺ."[2]

Reading the *Ṣaḥīḥ* in times of hardship and fear of the enemy, illness, drought and famine is a tested remedy.[3]

The Prophet ﷺ ascribed it to himself in dreams. It is related that Muḥammad ibn Aḥmad al-Marwazī said, "I heard the jurist Abū Zayd al-Marwazī say, 'While I was sleeping between the Corner [of tha Ka'bah] and the Station [of Ibrahim] and the Maqām, I saw the Prophet ﷺ. He said, "Abū Zayd, how long will you study ash-Shāfi'ī's book and not study my book?" I asked, "Messenger of Allah, what is your book?" He answered, "The Collection of Muḥammad ibn Ismā'īl,"'" meaning al-Bukhārī.[4] Something similar is related from the Imām of the two Ḥarams (Imām al-Ḥaramayn, al-Juwaynī).

One of them wrote about his life and death:

Al-Bukhārī was a *ḥāfiẓ* and hadith scholar.
He compiled the *Ṣaḥīḥ* in a perfect edition.
He was born in truthfulness, lived his life praiseworthily
and ended in light.

As-Subkī ascribed the following to al-Bukhārī in the *Ṭabaqāt al-kubrā*:

Take the opportunity to complete an extra *rak'ah*:
it might be that your death will be sudden.
How many a healthy person without any illness
has his sound breath depart suddenly![5]

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[1] Al-Khaṭīb, *History of Baghdad*, 2:34, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:468, Ibn Khallikān, *Wafayāt al-a'yān*, 4:190, and Ibn Ḥajar, preface to *al-Fatḥ*, 495.

[2] Al-Khaṭīb, *History of Baghdad*, 2:34, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:468, *Ṭabaqāt ash-Shāfi'iyyah*, 2:232, and Ibn Ḥajar, preface to *al-Fatḥ*, 494.

[3] As-Subkī said, "The *Ṣaḥīḥ* Collection is a refuge from difficulties and a tested method for the satisfaction of needs and that is a well-known matter." *Ṭabaqāt ash-Shāfi'iyyah al-kubrā*, 2:232

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:314–315.

[5] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:235.

Part of what Shaykh Tāj ad-Dīn as-Subkī said in praise of him was:

He is above praise so that he is not measured by it.
It is as if praise falls short of his merit.
He has a book which writers read as guidance.
This mastery is an insurmountable mountain:
The Collection defending the Straight *Dīn* and *Sunnah* of the Sharī'ah
from being destroyed by innovations.
The judge of the ranks, with immediate excellence. It is reckoned
to be like the sun whose radiance appears when it rises.
The necks of the masses of people are abased to him
and all people are humbled while he is high among them.
Do not listen to the talk of those who envy him.
That is fabricated and cut off.
Tell those who desire to emulate: "Be patient.
Do not hasten. That which you seek is impossible.
Suppose you produce what resembles it;
do not churches copy the appearance of the mosque?"[1]

Al-Jāmiʿ aṣ-Ṣaḥīḥ

BY IMĀM MUSLIM

HIS LINEAGE

HE IS ABU'L-ḤUSAYN Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kūshādh al-Qushayrī, ascribed to Banū Qushayr, one of the well known tribes of the Arabs (he might be one of their clients), an-Naysābūrī, one of the imāms of this science.[2]

Abū Zurʿah ar-Rāzī and Abū Ḥātim ar-Rāzī attest to his imamate and the esteem [in which he is held].[3]

Abū Ḥātim ar-Rāzī[4] and other esteemed men of the time, like Abū ʿĪsā at-Tirmidhī and Abū Bakr ibn Khuzaymah[5] related from him.

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[1] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:212.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:557.

[3] Al-Khaṭīb, *History of Baghdad*, 13:101, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:166, and *Siyar a'lām an-nubalā'*, 12:563, Ibn Kathīr, *al-Bidāyah wa'n-nihāyah*, 11:33, and *Ṭabaqāt al-Ḥanābilah*, 1:338.

[4] I have not seen the transmission of Abū Ḥātim ar-Rāzī from him. Perhaps the author meant his son, 'Abd ar-Raḥmān ibn Abī Ḥātim who related from Muslim.

[5] See al-Ḥāfiẓ al-Mizzī, *Tahdhīb al-kamāl*, 27:504–505, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:562.

HIS BOOKS

He has accurate, highly respected works, especially his *Ṣaḥīḥ* Collection. In it he placed marvels of this art, mentioning the *isnāds* and contexts of texts as well as being completely scrupulous, making additional examination and verifying the paths of transmission with concision and exact precision.

Abū 'Alī an-Naysābūrī al-Ḥāfiẓ said, "There is nothing under heaven sounder than the book of Muslim."[1] A group of Maghribīs believed this to be the case. They said, "He only mentioned hadith which are related by two reliable Followers from two Companions, then those after them of the Followers of the Followers and those after them. He was not content with integrity alone, but stipulated actual witnessing, which al-Bukhārī did not.

The author of these lines says, "Scholars have spoken about this statement since the hadith, 'Actions are by intentions,' is not based on this precondition, but nonetheless Muslim transmitted it in his *Ṣaḥīḥ*. He only related it from the Prophet via 'Umar ibn al-Khaṭṭāb. Only ʿAlqamah[2] related it from 'Umar, and then its paths of transmission branch out. The Maghribīs answer this objection by saying that Muslim transmitted this hadith for the sake of the blessing and did not observe his preconditions in it due to the fame of its paths and its reliable soundness. This precondition exists in it by multiple paths, for among the Companions, ʿĀ'ishah and Abū Hurayrah related it, and a number of the Followers related it from them.

Muslim compiled *al-Musnad aṣ-Ṣaḥīḥ* from 300,000 hadith,[3] and was very comprehensive in its collection.

One of his marvels is that he did not slander, hit or abuse anyone.

He took precedence over the people of his time in his recognising the sound from the weak, and he is preferred to al-Bukhārī in certain things. For example, al-Bukhārī has some errors in relation to the people of the Levant. That was because he took their books and looked into them. Sometimes he mentioned one of them by his agnomen and then elsewhere mentioned him by his name so that one suspects that they are two different people. As for Muslim, rarely does he fall into error in faults.[4]

Muslim also wrote the *Kitāb al-musnad al-kabīr* on the narrators, *Al-Asmā'*

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[1] Al-Khaṭīb, *History of Baghdad*, 13:101, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:166 and *Siyar a'lām an-nubalā'*, 12:566, and Ibn Kathīr, *al-Bidāyah wa'n-nihāyah*, 11:33.

[2] 'Alqamah ibn Waqqāṣ ibn Muḥsin al-Laythī al-Madanī, one of the scholars. He related from 'Umar, 'Ā'ishah, 'Amr ibn al-'Āṣ, Ibn 'Umar and a group of people. He has hadith which are not frequent. Ibn Sa'd and an-Nasā'ī considered him to be trustworthy. Az-Zuhrī, Ibn Abī Mulaykah, and Muḥammad ibn Ibrāhīm at-Taymī related from him. He died in the reign of 'Abd al-Malik ibn Marwān. His hadith are found in the Six Collections.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 4:61, *Ṭabaqāt Ibn Sa'd*, 5:60, and Ibn Ḥajar, 7:80.

[3] Al-Khaṭīb, *History of Baghdad*, 13:101, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:166 and *Siyar a'lām an-nubalā'*, 12:565, Ibn Kathīr, *al-Bidāyah wa'n-nihāyah*, 11:33, and *Ṭabaqāt al-Ḥanābilah*, 1:328.

[4] Al-Khaṭīb, *History of Baghdad*, 13:102, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:166 and *Siyar a'lām an-nubalā'*, 12:565, and Ibn Kathīr, *al-Bidāyah wa'n-nihāyah*, 11:34.

wa'l-kunā, *Kitāb al-ʿilal*, *Kitāb al-waḥdān*, the *Ḥadīth of ʿAmr ibn Shuʿayb*, *Kitāb mashāyikh Mālik*, *Kitāb mashāyikh ath-Thawrī*, *Kitāb awhām al-muḥaddithīn*, and *Kitāb aṭ-ṭabaqāt*.[1]

Abū Ḥātim ar-Rāzī saw him in a dream after he died and asked him about his state. He said, "Allah has granted me the Garden where I can settle wherever I wish."

Someone trustworthy saw Abū ʿAlī az-Zaghwānī in a dream after his death and asked him, "How were you saved?" He answered, "By this section which I have in my hand" and it was a section of *Ṣaḥīḥ Muslim*.[2]

THE BIRTH AND DEATH OF MUSLIM

He was born in 202, or 204 or 206 and this [latter] is what Ibn al-Athīr chose in the preface to *Jāmiʿ al-uṣūl*.[3] Allah knows best.

He died on Sunday evening and was buried on Monday, 25th Rajab, 261.[4]

One of the things which is said about the cause of his death was that he held a gathering for discussion, and a hadith which he did not recognise was mentioned to him. He went to his home, lit the lamp and told those in the house, "Let no one come in to me." It was said to him, "We have been given a basket of dates." He said, "Bring it." They brought it to him and he began to look for the hadith and take one date after another. In the morning he had finished the dates and found the hadith, but died on account of it.[5]

Ḥāfiẓ ʿAbd ar-Raḥmān ibn ʿAlī, known as Ibn ad-Daybaʿ al-Yamanī ash-Shāfiʿī, said:

People argued about al-Bukhārī and Muslim in my presence.
  They said, "Which of them is advanced?"
I said, "Al-Bukhārī was elevated in authenticity
  as Muslim was elevated in the excellence of the craft."

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[1] Imām adh-Dhahabi, *Siyar aʿlām an-nubalāʾ*, 12:579, and *Tadhkirat al-ḥuffāẓ*, 2:167.

[2] See Ibn ʿAsākir, *Tārikh Dimashq al-kabīr*, 58:92.

[3] *Jāmiʿ al-uṣūl*, 1:187. See Imām adh-Dhahabi, *History of Islam* (261–270), p. 183.

[4] Preface to *Sahih Muslim* by an-Nawawi, p. 116.

[5] Al-Khaṭib, *History of Baghdad*, 13:103, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:563, and Ibn Kathir, *al-Bidāyah wa'n-nihāyah*, 11:34.

The Sunan

BY ABŪ DĀWŪD

THIS *SUNAN* HAS THREE well-known transmissions: the transmission of al-Luʾluʾī, the transmission of Ibn Dāsah and the transmission of Ibn al-Aʿrābī.

The transmission of al-Luʾluʾī is famous in the east while the transmission of Ibn Dasah is famous in the Maghrib. Both transmissions are similar except for some minor differences in order, not in any addition or omission. The transmission of Ibn al-Aʿrābī however, contains some transmissions omitted the first two.

Al-Luʾluʾī is Abū ʿAlī Muḥammad ibn Aḥmad ibn ʿAmr al-Luʾluʾī.[1]

Ibn Dāsah is Abū Bakr ibn Muḥammad ibn Bakr ibn Muḥammad ibn ʿAbd ar-Razzāq ibn Dāsah at-Tammār al-Baṣrī.[2]

Ibn al-Aʿrābī is Abū Saʿīd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr, known as Ibn al-Aʿrābī.[3]

THE LINEAGE OF ABŪ DĀWŪD

He is Sulaymān ibn al-Ashʿath ibn Isḥāq ibn Bashīr ibn Shaddād ibn ʿAmr ibn ʿImrān al-Azdi as-Sijistānī.[4]

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[1] The imām and truthful hadith scholar, Abū ʿAlī Muḥammad ibn Aḥmad ibn ʿAmr al-Baṣrī al-Luʾluʾī. He listened to Abū Dāwūd as-Sijistānī, al-Ḥasan ibn ʿAlī ibn Baḥr, and ʿAlī ibn ʿAbd al-Ḥamīd al-Qazwinī. Al-Ḥasan ibn ʿAlī al-Jabali, Qāḍī Abū ʿUmar al-Qāsim ibn Jaʿfar al-Hāshimī and Abu'l-Ḥasan al-Fasawī related from him. Al-Luʾluʾī read the *Sunan* to Abū Dāwūd twenty times. He used to be called "the copyist (*warrāq*) of Abū Dāwūd." In the dialect of the people of Basra "*warrāq*" means "someone who reads to people." He died in 333.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:307–308, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:334.

[2] The reliable shaykh and scholar, Abū Bakr Muḥammad ibn Bakr ibn Muḥammad ibn ʿAbd ar-Razzāq ibn Dāsah at-Tammār, the transmitter of the *Sunan*. He listened to Abū Dāwūd as-Sijistānī, Abū Jaʿfar Muḥammad ibn al-Ḥasan ibn Yūnus as-Shirāzī and Ibrāhīm ibn Fahd as-Sājī. Abū Sulaymān Ḥamd al-Khaṭṭābī, Abū Bakr ibn al-Muqriʾ, and ʿAbdullāh ibn Muḥammad ibn ʿAbd al-Muʾmin al-Qurṭubī, the shaykh of Ibn ʿAbd al-Barr, related from him. He was the last to transmit the *Sunan* in full from Abū Dāwūd. He died in 346.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:538–539 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:133.

[3] Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr ibn Dirham, the Imām, hadith scholar, exemplar, *Ḥāfiẓ*, Shaykh al-Islām, Abū Saʿīd ibn al-Aʿrābī al-Baṣrī as-Sūfī. He lived in Makkah and was the Shaykh of the Ḥaram. He was born in about 240. He listened to al-Ḥasan ibn Muḥammad ibn aṣ-Ṣabbāḥ az-Zaʿfarānī and ʿAbbās ibn Muḥammad ad-Dawri. He took the *Sunan* from Abū Dāwūd. He made additions in both text and the chains in the folds of the book. Abū ʿAbdullāh ibn Khafīf, Abū Bakr ibn al-Muqriʾ and Abū ʿAbdullāh ibn Mandah related from him. He was very important, greatly renowned, and with an elevated chain of transmission. He died in Makkah in Dhū'l-Qaʿdah, 340.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:407–411, Abū Nuʿaym, *Ḥilyat al-awliyāʾ*, 10:375–376, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:354–355.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 13:203 and *Tadhkirat al-ḥuffāẓ*, 2:168.

THE ERROR OF IBN KHALLIKĀN

Ibn Khallikān erred, in spite of his skill in history and lineage, in this ascription. He said, "He is ascribed to Sijistān or Sijistānah, one of the villages of Baṣra."[1]

Tāj ad-Dīn as-Subkī followed it with this words, "That is an error. The correct position is that it is ascribed to the well-known region near to the land of India".[2] They ascribe him to it and say, "As-Sijzī."

HIS BIRTH

He was born in 202.[3]

HIS JOURNEY AND SEEKING KNOWLEDGE

He travelled to Egypt, the Levant, Hijaz, Iraq, Khorasan, Mesopotamia, and the lands of Islam, and took hadith.[4]

Abū Dāwūd was one of the *Ḥuffāẓ* of Islam, a master of the hadith of the Messenger of Allah ﷺ and its sciences, defects (*ʿilal*) and chains of transmission with the highest degree of religious practices, integrity, right action and scrupulousness.[5]

Abū Dāwūd had a wide sleeve and a narrow sleeve. He was asked about that and said, "The wide one is for books and there is no need for the other one."[6]

He listened to Aḥmad ibn Ḥanbal, al-Qaʿnabī, Abu'l-Walīd aṭ-Ṭayālisī,[7] and many more besides them.[8] Abū ʿĪsā at-Tirmidhī and an-Nasā'ī related from him.[9]

Those among his companions who were perfect in hadith were his son Abū Bakr, al-Lu'lu'ī, Ibn al-Aʿrābī and Ibn Dāsah.

Aḥmad ibn Ḥanbal wrote the hadith of the *ʿatīrah*[10] (a sheep or goat to be sacrificed in the first ten days of Rajab) from him.

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[1] As-Subkī made an error, and the author followed him, for on the contrary Ibn Khallikān only said, "This ascription is to Sijistān, the well-known region, and it is said that it is actually ascribed to Sijistān or Sijistānah, one of the towns of Basra. Allah knows best about that." (*Wafayāt al-aʿyān*, 2:405.)

[2] See Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 2:293, with a small difference in order.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:204 and *Tadhkirat al-ḥuffāẓ*, 2:168.

[4] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:204.

[5] Imam adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:211.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:217 and *Tadhkirat al-ḥuffāẓ*, 2:168.

[7] Hishām ibn ʿAbd al-Malik, the imām and critical *ḥāfiẓ*, Shaykh al-Islām, Abu'l-Walīd al-Bāhilī by clientage, al-Baṣrī aṭ-Ṭayālisī. He was born in 133. He related from ʿIkrimah ibn ʿAmmār, Hishām ad-Dastawā'ī, Mālik and al-Layth. Al-Bukhārī, Abū Dāwūd, Isḥāq ibn Rāhwayh, Muḥammad ibn Saʿd, Bandār, Muḥammad ibn Muthannā, adh-Dhuhlī, Abū Muḥammad ad-Dārimī, Abū Zurʿah, Abū Ḥātim, Ibn Wārah and a large number related from him. The last of them was al-Faḍl ibn al-Ḥubāb. Aḥmad ibn Ḥanbal said, "Abu'l-Walīd was precise. Abu'l-Walīd today is the Shaykh al-Islām. I do not give precedence over him to any of the hadith scholars today." Abū Ḥātim said, "Abu'l-Walīd was an imām, an intelligent jurist, and trustworthy *ḥāfiẓ*. I have never seen a book in his hand." He died in 227.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10: 341–347, *Ṭabaqāt Ibn Saʿd*, 7:300, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 9:65, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:45–47, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:62–63.

[8] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:204.

[9] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:205.

[10] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-Kubrā*, 2:294. The hadith of the *ʿatīrah* is the had-

Ḥāfiẓ Mūsā ibn Hārūn[1] said, "Abū Dāwūd was created in this world for hadith and in the Next World for the Garden."[2]

Abū Dāwūd mentioned in his *Sunan*:

"I measured a cucumber in Egypt of thirteen spans, and I saw a citrus fruit on a camel in two halves which had been cut and made in such a manner as to be equal to two balancing camel loads."

When he composed his *Sunan*, he read it to Aḥmad ibn Ḥanbal, and he thought it excellent and good.[3]

He selected the *Sunan* from 500,000 hadith and in it he collected 4,800 hadith. In it he mentioned the authentic ḥadīth and those like them and close to them.[4]

Abū Dāwūd said: "In our view, four hadith of that are enough for a person's *dīn*: his words ﷺ 'Actions are according to intentions;' second, 'Part of the good of a person's Islam is to abandon what does not concern him;' third are his words, 'A believer is not a believer until he is pleased for his brother with what he is pleased for himself;' and the fourth is, 'The lawful is clear and the forbidden is clear, but between the two are ambiguous matters. Whoever guards himself against ambivalent matters has gone to the utmost limit in seeking to be clear in his faith and honour.'"[5]

The author of these lines says that it means that after recognition of the universal

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ith of Abū Dāwūd from Muḥammad ibn ʿAmr ar-Rāzī from ʿAbd ar-Raḥmān ibn Qays from Ḥammād ibn Salamah from Abu'l-ʿUshrā' from his father that the Prophet ﷺ was asked about the *ʿatirah* and he thought it good. Adh-Dhahabī said, "This is a rejected hadith." (*Siyar aʿlām an-nubalā'*, 13:211)

[*ʿAtīrah* was a pre-Islamic custom of sacrificing a sheep in Rajab.]

[1] He is the imām and great *ḥāfiẓ*, the critical authority, hadith scholar of Iraq, Mūsā ibn Hārūn, Abū ʿImrān al-Bazzāz. He was born in 214. He listened to ʿAlī ibn al-Jaʿd, Aḥmad ibn Ḥanbal, Yaḥya al-Ḥimmānī, Yaḥyā ibn Maʿīn, and Ibn Abī Shaybah. He composed books and his name was famous. Jaʿfar al-Khuldī, Abū Bakr ash-Shāfiʿī, and Abu'l-Qāsim aṭ-Ṭabarānī related from him. Ḥāfiẓ ʿAbd al-Ghanī ibn Saʿīd said, "The best of people in speaking about the hadith of the Messenger of Allah ﷺ were ʿAlī ibn al-Madīnī in his time, Mūsā ibn Hārūn in his time, and ad-Dāraquṭnī in his time." Al-Khaṭīb said, "Mūsā was a trustworthy *ḥāfiẓ*." He died in Shaʿbān 294.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:116–119, and al-Khaṭīb, *History of Baghdad*, 13:50–51.

[2] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:212.

[3] Al-Khaṭīb, *History of Baghdad*, 9:56 and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:209.

[4] Al-Khaṭīb, *History of Baghdad*, 9:57 and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:210.

[5] Al-Khaṭīb, *History of Baghdad*, 9:57 and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:210.

As for the first hadith, it is an authentic hadith. It illustrates one of the fundamentals of Islam. Al-Bukhārī transmitted it in various places in his *Ṣaḥīḥ*, including in the Book on the Beginning of Revelation. It is the first hadith in it. Muslim has it in his *Ṣaḥīḥ*, in the Book of Government, in the chapter on the words of the Prophet, "Actions are according to intentions," and other imāms of hadith also have it.

The second hadith is related by Mālik in the *Muwaṭṭa'*, in the Book of Good Character, what has been narrated about good character. At-Tirmidhī transmitted it in his *Jāmiʿ*, in the Book of Doing Without. Its reference was already given.

The third hadith is "A believer is not a believer..." Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of Faith, in the chapter on the sign of faith, and Muslim in his *Ṣaḥīḥ*, in the Book of Faith, in the chapter on evidence that one of the qualities of faith is that a man wants for his Muslim brother what he wants for himself.

The fourth hadith, "The lawful is clear..." is transmitted by al-Bukhārī in the *Ṣaḥīḥ*, in the Book of Faith, in the chapter on the excellence of the one who exercises prudence in his *dīn*, and Muslim in his *Ṣaḥīḥ*, in the Book on *Musāqāh*, in the chapter on taking the lawful and leaving the unlawful.

rules of the Sharī'ah and its known principles, there does not remain any need for a guide and shaykh. The first hadith is enough to put acts of worship in order, the second is enough to preserve the moments, the third is enough is observe the rights of neighbours, relatives and brothers, and the fourth hadith is enough to remove the doubt which results from the disagreements of scholars and obscurities of proofs. These four hadith are in the position of the shaykh and guide for the intelligent man.'[1]

Ibrāhīm al-Ḥarbī said when Abū Dāwūd composed *Kitāb as-Sunan*, "*Hadith* has been made malleable for Abū Dāwūd as iron was made malleable for the Prophet Dā'ūd ﷺ."[2]

Ḥāfiẓ Abū Ṭāhir as-Silafi[3] said:

Hadith and its knowledge in full became malleable
    for the imām of his people, Abū Dāwūd,
just as iron and ingots were made malleable
    for the prophet of the people of his time, Dā'ūd.

Ḥāfiẓ Abū Ṭāhir as-Silafi quoted from al-Hasan ibn Muhammad ibn Ibrahim with his chain of transmission. He said, "I dreamt that the Messenger of Allah ﷺ said, 'Whoever wants to hold fast to the *sunan* should read the *Sunan* of Abū Dāwūd.'"

Ḥāfiẓ Zakariyyā as-Sājī[4] said, "The Book of Allah is the basis of Islam, and the book of Abū Dāwūd is the contract of Islam."[5]

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[1] Adh-Dhahabī was not pleased with this interpretation of Abû Dāwūd's words. He rejected them, saying, "'Enough for a man in his *dīn*' is forbidden. Rather a Muslim needs many of the sound *sunnahs* as well as the Qur'ān." (Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 13:209)

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:23 and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:172.

[3] The notable imām, hadith scholar, *ḥāfiẓ*, *muftī*, Shaykh al-Islām, the honour of those who lived long, Abū Ṭāhir Aḥmad ibn Muḥammad ibn Aḥmad al-Aṣbahānī al-Ḥarrānī as-Silafi. He was born in 475. He listened to a lot of people and travelled when he was less than twenty years old. He spent eighteen years travelling, writing hadith, *fiqh*, *adab*, and poetry. Then he settled in the port of Alexandria. A very large number of people travelled to him, including Sulṭān Ṣalāḥ ad-Dīn and his brothers and their governors. Ḥāfiẓ Muḥammad ibn Ṭāhir al-Maqdisī, Ḥāfiẓ 'Abd al-Ghani al-Maqdisī and 'Abd al-Qādir ar-Rahāwī related from him. He verified the *Buldāniyyah Forty* which had not been verified before. Ḥāfiẓ Ibn Nuqṭah said, "As-Silafi travelled in all directions; he was a *ḥāfiẓ* who was trustworthy and precise." He died on Friday morning, 5th Rabī' al-Ākhir, 576, at the age of 106.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 21:5–39, Ibn Khallikān, *Wafayāt al-a'yān*, 1:150, and Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah al-kubrā*, 6:32.

[4] The firm imām and *Ḥāfiẓ*, hadith scholar, shaykh and *muftī* of Basra, Abu'l-Ḥasan Zakariyyā ibn 'Abd ar-Raḥmān as-Sājī aḍ-Ḍabbī al-Baṣrī ash-Shāfi'ī. He listened to Ṭālūt ibn 'Abbād, 'Abd al-Wāhid ibn Ghiyāth, 'Abd al-A'lā ibn Ḥammād an-Nursī and Muḥammad ibn Bashshār. Abū Aḥmad ibn 'Adi, Abū Bakr al-Ismā'īlī, Abu'l-Qāsim aṭ-Ṭabarānī and a group of scholars related from him. He was one of the imāms of hadith. Adh-Dhahabī said, "As-Sājī had an esteemed book on the faults in hadith. It indicates his thorough study and memory." He died in Basra in 307.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:197–199, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 3:601, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah al-kubrā*, 3:299–301, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 3:334, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:250–251

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:215, and Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-*

Ibn al-A'rābī said: "The book of Allah and the *Sunan* of Abū Dāwūd are enough for a man's *dīn*. Therefore it is mentioned in the books of the principles of hadith that the basis of *ijtihād* in hadith is the *Sunan* of Abū Dāwūd."

They disagree about his school in *fiqh* and whether he was a Ḥanbalī or a Shāfi'ī, and Allah knows best.

Ibn Khallikān said in his *History*, "Shaykh Abū Isḥāq ash-Shīrāzī counted him among the ranks of the jurists from the adherents of Aḥmad ibn Ḥanbal."[1]

Ibn Abī Ṭāhir said in describing the *Sunan*:

The most appropriate book for someone involved in *fiqh* and investigation,
    which rolls all up all burdens into one
is what Abū Dāwūd has undertaken in expectation of reward:
    his book possesses great light like the moon.
An innovator is unable to attack it,
    even if that arises out of rancour and annoyance.
There does not exist in this world anything sounder and stronger
    than the splendid *Sunnah* and traditions
and all that it contains of the words of the Prophet and the words
    of the Companions, the people of knowledge and insight,
related by someone who is trustworthy from someone similarly
    trustworthy from another who is trustworthy, like radiant stars.
About him I tell the truth, and there is no doubt
    that he is an imam of great importance.
He knows the sound traditions and preserves them,
    and whoever relates them, be they female or male.
He is precise, truthful in what he narrates.
    That has spread from him in the desert and in the cities.
The truthfulness of the believer is a virtue in both abodes.
    There is no higher boast at all.

HIS DEATH

He died on 16th Shawwāl 275 at the age of 73. He was buried in Basra.[2]

Shāfi'iyyah al-kubrā, 2:295.

[1] Ibn Khallikān, *Wafayāt al-a'yān*, 2:404.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:169.

Al-Jāmiʿ aṣ-Ṣaḥīḥ

BY AT-TIRMIDHĪ

HIS LINEAGE

He is Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sūrah ibn Mūsā ibn aḍ-Ḍaḥḥāk as-Sulamī[1] al-Būghī, from Bugha, one of the towns of Tirmidh, located about six parasangs from it.[2] Tirmidh is an ancient city on the river Oxus.

They disagree about the name of Tirmidh. It is also said that it is Tarmadh and Turmudh, but Tirmidh is the best known form of the name. Tarmidh is also used. He kept the company of al-Bukhārī and learnt behaviour and guidance from him.

He listened to Muslim and Abū Dāwūd and their shaykhs. He travelled to Basra, Kufa, Wasit, Rayy, Khorasan and the Hijaz. He listened to scholars and wrote.

He left books. The best of them was his *Jāmiʿ* which is preferred over all books of hadith for many reasons, including its order and lack of repetition, its mention of the schools of the jurists, aspects of what they used as evidence, clarification of the types of hadith and whether they are authentic, sound, weak, unfamiliar or flawed, and clarification of the names of the transmitters, their titles and agnomens, and lessons connected to the science of narrators.

Abū ʿĪsā used to be used as an example for good memory.[3]

At-Tirmidhī died and did not leave a successor like him in Khorasan in knowledge and memory, scrupulousness and doing without. He wept until he went blind.[4]

Abū ʿĪsā said, "While I was on the road to Makkah, I wrote down two sections of the hadith of a shaykh. I found him and asked him to read, thinking that I had the two sections with me.' So I asked him and he responded to me. Then I found that I had blank sheets with me. He continued to read his words to me and then looked and saw that I had a blank sheet in my hands. He said, 'Are you are not ashamed before me?' I informed him of my predicament and said, 'I have memorised it all.' He said, 'Read,' and I read it to him. He did not believe me and demanded, 'Did you memorise it before you came?' I said, 'Relate something else to me.' So he related forty hadith to me and then said, 'Read them back!,' and I repeated them to him and did not err in a single letter."[5]

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[1] Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 13:270.

[2] Ibn Khallikān, *Wafayāt al-a'yān*, 4:278.

[3] Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 13:273 and *Tadhkirat al-ḥuffāẓ*, 2:208.

[4] Imam adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 2:208 and *Siyar a'lām an-nubalā'*, 13:273, and Ibn Ḥajar, *Tahdhib at-tahdhib*, 9:389.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:208 and *Siyar a'lām an-nubalā'*, 13:273, and Ibn Ḥajar, *Tahdhib at-tahdhib*, 9:389.

He had several other similar tests of his memory.[1]

Abū ʿĪsā said, "I wrote this book and presented it to the scholars of the Hijaz, Iraq, and Khorasan and they were pleased with it. If anyone has this book, *al-Jāmiʿ*, in his house, it is as he had a prophet speaking in his house."[2]

PRAISE FOR HIS COLLECTION

One of the scholars of Andalusia said in praise of his *Collection*:

The book of at-Tirmidhī is a meadow of knowledge
  whose flowers reveal the blossoms of the stars.
By it traditions are made clear and elucidated
  by words which are set up like hallmarks.
The highest of it are the authentic hadith,
  and they shine like stars for both the elite and common.
Its sound or unfamiliar hadith are close to them.
  The authentic is clear from the weak.
Abū ʿĪsā critiquing it and,
  clarifying its characteristics for the masters of sciences.
He adorned it with authentic traditions,
  which the people of sound investigation selected,
from among the scholars and the jurists of old,
  and the people of virtue who follow the Straight Road.
His book came as a precious gem
  through which the masters of knowledge become masters.
They take precious knowledge from it to instruct themselves
  in the most splendid of records.
We wrote it and related it so that we would drink
  from Tasnīm in the Abode of Bliss.
Thought dived into the sea of meanings,
  and perceived every upright meaning.
May the All-Merciful repay Abū ʿĪsā
  with blessing after blessing for the noble deed.

HIS DEATH

He died on Monday night, 17th Rajab 279 in Tirmidh.[3]

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[1] It was said that a hadith scholar tested Abū ʿĪsā by reading forty unfamiliar hadith to him and he repeated them by heart. The scholar remarked, "I have not seen anyone like you." *Tadhkirat al-ḥuffāẓ*, 2:208

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:208 and *Siyar a'lām an-nubalā'*, 13:274.

[3] Ibn Khallikān, *Wafayāt al-a'yān*, 4:278.

USING ABŪ ʿĪSĀ AS AN AGNOMEN

In his *Muṣannaf*, Ibn Abī Shaybah deals with names which it is disliked for a man to use as an agnomen. He said, "Al-Faḍl ibn Dukayn transmitted to us from Mūsā ibn ʿAlī from his father than a man had the agnomen Abū ʿĪsā. The Messenger ﷺ told him, "ʿĪsā had no father.""

Al-Faḍl ibn Dukayn transmitted to us from ʿAbdullāh ibn ʿUmar ibn Ḥafṣ from Zayd ibn Aslam from his father that ʿUmar ibn al-Khaṭṭāb ؓ hit a son of his who took the agnomen Abū ʿĪsā and said, ""ʿĪsā had no father."

The *Sunan* of Abū Dāwūd has a chapter on a man with the agnomen of Abū ʿĪsā in the Book of *Adab*. He transmitted with its chain of transmission from Zayd ibn Aslam from his father that ʿUmar ibn al-Khaṭṭāb struck a son of his who had the agnomen Abū ʿĪsā and that al-Mughīrah ibn Shuʿbah had the agnomen Abū ʿĪsā. ʿUmar ibn al-Khaṭṭāb ؓ said, "Is it not enough for you to be called Abū ʿAbdullāh?" He answered, "The Messenger of Allah ﷺ gave me this agnomen." He said, "The Messenger of Allah ﷺ was forgiven his past and future wrong actions. We are in an unsettled state (*jaljah*)." He continued to be called Abū ʿAbdullāh until he died.[1]

Jaljah means "a confused business." The meaning of "The Messenger of Allah ﷺ gave me this agnomen" is that he called him Abū ʿĪsā, not that he commanded him to use the agnomen Abū ʿĪsā. ʿUmar ibn al-Khaṭṭāb indicated that a person being called Abū ʿĪsā is disliked and that the fact that the Prophet ﷺ called someone by this agnomen did not mean that he confirmed the agnomen, because sometimes the Prophet ﷺ left what was better in order to make the permissibility clear. So it may be permissible for him without dislike out of the necessity of conveying the *dīn*. This is the meaning of "forgiven his past and future wrong actions."

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As-Sunan aṣ-Ṣughrā

BY AN-NASĀʾĪ

IT IS CALLED *al-Mujtabā* in the transmission of Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq ibn as-Sunnī, the well-known hadith scholar.[2]

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[1] Abū Dāwūd transmited it in his *Sunan*, in the Book of *Adab*, in the chapter on someone with the *kunyah* Abū ʿĪsā.

[2] The Imām, reliable *ḥāfiẓ* and traveller, Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq ibn Ibrāhīm al-Hāshimī, al-Jaʿfarī by clientage, ad-Dīnawarī, known as Ibn as-Sunnī. He was born around 280 and travelled and listened to Abū Khalīfah al-Jumḥī, Abū ʿAbd ar-Raḥmān an-Nasāʾī (from whom he transmitted a lot), Zakariyyā as-Sājī and Abu'l-Qāsim al-Baghawī. He collected and wrote the book, *Yawm wa laylah*. Qāḍī Abū Naṣr al-Kassār and a group related from him. Adh-Dhahabī said, "He is the one who summarised the *Sunan* of an-Nasāʾī." He confined himself to the transmission of the synopsis and called it *al-Mujtabā*. He died at the end of 364.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ* 16:255–256, and Ibn Mākūlā, *al-Ikmāl*, 4:501.

The *Greater Sunan* by an-Nasāʾī was transmitted by Abū Bakr Muḥammad ibn Muʿāwiyah, known as Ibn al-Aḥmar.[1]

HIS LINEAGE

He is Abū ʿAbd ar-Raḥmān Aḥmad ibn Shuʿayb ibn ʿAlī ibn Baḥr ibn Sinān ibn Dīnār an-Nasāʾī, from Nasa, a city in Khorasan. It is said that the descriptive term is an-Nasawī, but the first is better known. He was one of the pillars of hadith.

HIS BIRTH

He was born in 215.[2]

HIS JOURNEY AND LISTENING

He met major shaykhs and travelled to Khorasan, the Hijaz, Iraq, Jazirah (Mesopotamia), the Levant and Egypt.[3]

He first travelled to Qutaybah ibn Saʿīd al-Baghlānī al-Balkhī[4] when he was 15. He stayed with him for a year and two months.[5]

He was a Shāfiʿī and had practices according to the school of ash-Shāfiʿī.[6]

He used to fast the fast of Dāwūd.[7]

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[1] The hadith scholar of Andalusia and their trustworthy *Musnid*, Abū Bakr Muḥammad ibn Muʿāwiyah ibn ʿAbd ar-Raḥmān al-Umawī al-Marwānī al-Qurṭubī known as Ibn al-Aḥmar. He listened to ʿUbaydullāh ibn Yaḥyā ibn Yaḥyā. He travelled in 295 and listened to Abū Khalīfah al-Jumaḥī in Basra, Jaʿfar al-Firyābī and Abū ʿAbd ar-Raḥmān an-Nasāʾī. He travelled extensively and reached India as a merchant and returned to Andalusia. He wrote down the *Greater Sunan* by an-Nasāʾī and people took it from him. He was a noble, trustworthy shaykh who lived to an advanced age. He died in Rajab 358.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:68 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:27.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:125 and *Tadhkirat al-ḥuffāẓ*, 2:266.

[3] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:125 and *Tadhkirat al-ḥuffāẓ*, 2:266.

[4] He is the Shaykh al-Islām, the hadith scholar, the trustworthy traveller, and transmitter of Islam, Abū Rajāʾ Qutaybah ibn Saʿīd ibn Jamīl ibn Ṭarīf, ath-Thaqafī by clientage, al-Balkhī, al-Baghlānī, one of the people of the town of Baghlan. He was born in 149. He listened to Mālik, al-Layth, Sharīk, Ḥammād, Abū ʿAwānah, Ibn al-Mubārak, Hushaym ibn Bashīr, Wakīʿ, and Ibn Wahb. Al-Ḥumaydī, Nuʿaym ibn Ḥammād, Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, ʿAlī ibn al-Madīnī, Abū Bakr ibn Abī Shaybah, al-Bukhārī, Muslim, Abū Dāwūd, an-Nasāʾī and at-Tirmidhī related many hadith from him in their books. Ibn Mājah related from Muḥammad ibn Yaḥyā adh-Dhuhlī from him and from Ibn Abī Shaybah from him. At-Tirmidhī also related from a man from him. An-Nasāʾī related from Zakariyyā al-Khayyāṭ from him. Abū Bakr al-Athram said, "I heard Aḥmad ibn Ḥanbal mention Qutaybah and praise him." He died on 28th Shaʿbān 240.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 11:13–24, *Ṭabaqāt Ibn Saʿd*, 7:379, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 7:140, al-Khaṭīb, *History of Baghdad*, 12:464–470, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:94–95.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:125, 128.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:130.

[7] Ibn Khallikān, *Wafayāt al-aʿyān*, 1:78.
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He had a lot of enjoyment. He had four wives and used to divide his time between them. In spite of that, he did not fail to go on military expeditions.[1]

The governor asked 'Abd ar-Raḥmān about his *Sunan* and whether the hadith were all authentic. "No," he answered. He said, "Write those of them which are authentic for us." So he stripped it down to *al-Mujtabā*.[2]

It is best known as *al-Mujtabā* and it is also said that it is called *al-Mujtanā*. The meaning of both words is similar. *Ijtibā* means to choose and *ijtinā* means to harvest fruit.

An-Nasā'ī entered Damascus where people were very unfavourably disposed towards 'Alī. He wrote *Kitāb al-khaṣā'iṣ* hoping that Allah would guide them. Then after that he wrote *The Merits of the Companions*. He was asked, "Why do you not produce the *Merits of Mu'āwiyah*?" He answered, 'What should I produce? The hadith, 'O Allah, may his belly not be satisfied?'" The person who asked was silent.[3]

In Damascus he was asked about the virtues of Mu'āwiyah and said, "Are you not pleased to go head to head until he is the lesser?" They continued to attack his preference until he was forced to leave the mosque and he was provided with martyrdom. He said, "Take me to Makkah." He was taken there and died there and was buried between Ṣafā and Marwah. He died on Monday, 17th Ṣafar 303.[4]

The Sunan

BY IBN MĀJAH

HIS LINEAGE

HE IS ABŪ 'ABDULLAH Muḥammad ibn Yazīd ibn 'Abdullāh ibn Mājah al-Qazwīnī ar-Raba'ī, (ascribed to the tribe of Rabī'ah by clientage). Ibn Khallikān said, "Rabī'ah is the name of a number of tribes, but I do not know to which he was ascribed."[5]

Qazwin is a famous city in Persian Iraq.

He wrote useful books, including the *Sunan* which is considered to be one of the six primary sources of Islam.

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:128.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:131.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:268. Adh-Dhahabī added his words to that: "Perhaps this is a merit for Mu'āwiyah since the Prophet ﷺ said, 'O Allah, if I curse or abuse anyone, make that purification and mercy for him.'"

[4] Ibn Khallikān, *Wafayāt al-a'yān*, 1:77, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:269. The author in the Persian original merged both stories.

[5] Ibn Khallikān, *Wafayāt al-a'yān*, 4:279.

When he wrote the *Sunan*, he presented it to Abū Zur'ah ar-Rāzī who looked at it, and said, "I think that if this were to fall into the hands of people, these collections—or most of them—would fall into disuse." Then he said, "Perhaps there are not thirty hadith in total in whose chain of transmission there is some weakness or the like."[1]

The *Sunan* consists of 32 books which contain 1,500 chapters. It contains 4,000 hadith.[2]

The sound view is that the name "Mājah" with an unstressed letter *jīm* is his mother, and so *alif* must be retained in *ibn* so that it is clear that it is an adjective of Muḥammad, not of 'Abdullāh, as in 'Abdullāh ibn Mālik ibn Buḥaynah [his mother], the famous Companion, and as in Ismā'īl ibn Ibrāhīm ibn 'Ulayyah [his mother], the contemporary of ash-Shāfi'ī.

He also wrote *at-Tafsīr* and *at-Tārīkh*.[3]

HIS BIRTH

He was born in 209.[4]

HIS JOURNEY AND QUEST FOR KNOWLEDGE

He travelled to Iraq, Basra, Kufa, Baghdad, Makkah, Madīnah, the Levant, Egypt, Wasit, and the lands of Islam. He was a scholar in the sciences of hadith.[5]

He listened to Jubārah ibn al-Mughallas,[6] Ibrāhīm ibn al-Mundhir,[7] Muḥammad

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:209 and *Siyar a'lām an-nubalā'*, 13:287. Adh-Dhahabī said in the *Siyar* to supplement what Abu Zur'ah said, "Ibn Mājah was a truthful critical *ḥāfiẓ* with vast knowledge. Some of the rejected traditions diminish the standing of his *Sunan* and there are a few forged hadith. The statement of Abū Zur'ah, if sound, means that thirty hadith were cast aside and dropped. As for the hadith which cannot be used as authoritative sources, they are many, perhaps a thousand."

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:210 and *Siyar a'lām an-nubalā'*, 13: 280.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:209.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:277.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:210 and *Siyar a'lām an-nubalā'*, 13: 279.

[6] Jubārah ibn al-Mughallas, the long-lived Shaykh and hadith scholar, Abū Muḥammad al-Ḥimmānī. He related from Shabīb ibn Shaybah, Qays ibn ar-Rabī', Abū 'Awānah and the great scholars. Ibn Mājah related from him in his *Sunan*, as did Baqī ibn Makhlad, 'Abdullāh ibn Muḥammad, al-Ḥasan ibn Sufyān, and Abū Ya'lā al-Mawṣilī. 'Abdullāh ibn Aḥmad said, "I read hadith which I had heard from Jubārah to my father but he did not acknowledge some of them. He said, 'These are forged.'" Al-Bukhārī said, "His hadith are confused." Ibn Ma'īn said, "He is a great liar." Ibn Numayr said, "He used to be given fabrications which he related." He died in 241 close to the age of a hundred.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11;150–151, *Mīzān al-i'tidāl*, 1:387, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 2:55, Ibn Ḥibbān, *Kitāb al-majrūḥīna wa'ḍ-ḍu'afā'*, 1:221, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 2:57–59, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:198.

[7] Ibrāhīm ibn al-Mundhir, the imām and trustworthy *ḥāfiẓ*, Abū Isḥāq al-Qurashī, al-Asadī, al-Ḥizāmī al-Madanī. He listened to Sufyān ibn 'Uyaynah, al-Walīd ibn Muslim, 'Abdullāh ibn Wahb, and Ma'n ibn 'Īsā. At-Tirmidhī and an-Nasa'i have quoted him through an intermediary. Also, Bāqī ibn Makhlad and Abū Bakr ibn Abī'd-Dunyā transmitted from him. Ṣāliḥ Jazarah said that he is truthful. Abū Ḥātim also related from him and said that he is truthful. He died in Muḥarram, 236.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:689–690, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 2:139, ibn 'Abdullāh ibn Numayr,[1] Hishām ibn 'Ammār,[2] and Abū Bakr ibn Abī Shaybah, and he took a lot from him.[3]

Abu'l-Ḥasan al-Qaṭṭān, the transmitter of the *Sunan*[4] related from him, and Muḥammad ibn 'Īsā al-Abharī and others related from him.[5]

HIS DEATH

He died on Monday, 23rd Ramaḍān 273 and was buried on Tuesday.[6]

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al-Khaṭīb, *History of Baghdad*, 6:179–181, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:166, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:86.

[1] Muḥammad ibn 'Abdullāh ibn Numayr, the authority and Shaykh al-Islām, Abū 'Abd ar-Raḥmān al-Hamdānī, al-Kūfī. He was born in about 160. He related from his father, Ḥāfiẓ 'Abdullāh ibn Numayr, Sufyān ibn 'Uyaynah, Ibn 'Ulayyah, Wakī', and Yazīd ibn Hārūn. Al-Bukhārī and Muslim related from him in their *Ṣaḥīḥ* Collections, as did Abū Dāwūd and Ibn Mājah. The rest related via an intermediary from him. Muḥammad ibn Yaḥyā adh-Dhuhlī, Abū Ḥātim, Abū Zur'ah, Baqī ibn Makhlad, 'Abdullāh ibn Aḥmad ibn Ḥanbal and Abū Ya'lā al-Mawṣilī related from him. He was a leader in knowledge and action. Abū Ismā'īl at-Tirmidhī said, "Aḥmad ibn Ḥanbal esteemed Muḥammad ibn Hibatullāh ibn Numayr to an extraordinary degree. He said, "What a youth is he!" Aḥmad ibn Ḥanbal said, "Muḥammad ibn 'Abdullāh ibn Numayr is the pearl of Iraq." Abū Ḥātim ibn Ḥibbān said, "He was one of the accurate *ḥuffāẓ* and people of scruplousness in the *dīn*." He died in 234.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:455–457, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:320–328, al-Khaṭīb, *History of Baghdad*, 5:429, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:822.

[2] He is Hishām ibn 'Ammār ibn Nuṣayr, the imām and *ḥāfiẓ*, scholar and reader, the scholar of the people of The Levant, Abu'l-Walīd as-Sulamī, the *khaṭīb* of Damascus. He was born in 153 and listened to Mālik, Muslim az-Zanjī, Ḥafṣ ibn Sulaymān al-Muqri', and Sufyān ibn 'Uyaynah. Al-Bukhārī, Abū Dāwūd, an-Nasā'ī and Ibn Mājah related from him. At-Tirmidhī related via an intermediary from him and Muslim did not meet him. Abū Zur'ah ad-Dimashqī, Abū Zur'ah ar-Rāzī, Abū Ḥātim and many people related from him. Yaḥyā ibn Ma'īn said, "Excellent, excellent!" Ad-Dāraquṭnī said, "He was truthful, a man of great position." Adh-Dhahabī said, "Hishām had great value and renown while others were more precise than him and had more integrity." He died in 245.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:420–435, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 9:66–67, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:51–54, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:109–110)

[3] See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:278

[4] The Imām and *ḥāfiẓ*, the model, Shaykh al-Islām, Abu'l-Ḥasan 'Alī ibn Ibrāhīm ibn Salamah ibn Baḥr al-Qazwīnī al-Qaṭṭān, the scholar of Qazwin. He was born in 254. He listened to the *Sunan* from Ibn Mājah, Ibn Abī Ḥātim ar-Rāzī, and al-Ḥārith ibn Abī Usāmah. He collected and wrote and had skill in knowledges and applied himself from an early age. Al-Qāsim ibn Abi'l-Mundhir al-Khaṭīb, az-Zubayr ibn 'Abd al-Wāḥid the Ḥāfiẓ, and Abu'l-Ḥasan an-Naḥawī related from him. Abū Ya'lā al-Khalīlī said, "Abu'l-Ḥasan al-Qaṭṭān was a shaykh with knowledge of all the sciences, *tafsīr*, *fiqh*, grammar and language." He died in 345.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:463–465 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:370.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:278.

[6] Ibn Khallikān, *Wafayāt al-a'yān*, 4:279.

ṢAḤĪḤ COLLECTIONS

Aṣ-Ṣaḥīḥ

BY IBN KHUZAYMAH

HIS LINEAGE

HE IS MUḤAMMAD ibn Isḥāq ibn Khuzaymah.[1]

He says in his *Ṣaḥīḥ*: ʿAbd al-Wārith ibn ʿAbd aṣ-Ṣamad related to us from his father from Ḥusayn the teacher from ʿAbdullāh ibn Buraydah from ʿAbdullāh al-Muzanī that the Messenger of Allah ﷺ prayed two *rakʿats* before the *Maghrib* prayer and then said, "Pray two *rakʿats* before *Maghrib*." Then on the third time he said, "For the one who wants to do so," to keep people from making it into a ***sunnah***.[2]

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[1] He is Muḥammad ibn Isḥāq ibn Khuzaymah ibn al-Mughīrah, the *Ḥāfiẓ*, the authority and jurist, Shaykh al-Islām, and Imām of the Imāms, Abū Bakr as-Sulamī an-Naysābūrī ash-Shāfiʿī, the author of books. He was born in 223. He listened to ʿAlī ibn Ḥajar, Aḥmad ibn Manīʿ, Abū Kurayb, Muḥammad ibn Bashshār, Muḥammad ibn Muthannā, Yūnus ibn ʿAbd al-Aʿlā, and Muḥammad ibn Rāfiʿ. Al-Bukhārī and Muslim related from him in other than the *Ṣaḥīḥ* Collections, as did Abū ʿAlī an-Naysābūrī, Abū Aḥmad ibn ʿAdī and a group. Abū ʿAlī an-Naysābūrī said, "I did not see anyone like Ibn Khuzaymah." Abū'l-Ḥasan ad-Dāraquṭnī said, "Ibn Khuzaymah was a firm imām without peer." Adh-Dhahabī said, "This Imām was a brilliant scholar, possessing insight into narrators." Ibn Khuzaymah said, "No one can say anything when the Messenger of Allah ﷺ says something, if the report is true." Adh-Dhahabī said, "Ibn Khuzaymah was esteemed by people and venerated in their hearts because of his knowledge, *dīn* and following the *Sunnah*." ʿAbd ar-Raḥmān ibn Abī Ḥātim was asked about Abū Bakr ibn Khuzaymah and said, "He judges, and he asks about us but we do not ask about him. He is an imām who is followed." He died on 2nd Dhū'l-Qaʿdah 311.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:365–382 and *Tadhkirat al-ḥuffāẓ*, 2:287, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 196, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:265.

[2] This hadith does not exist in the published edition. Most of the *Ṣaḥīḥ* of Ibn Khuzaymah is missing, as as-Sakhāwī stated (*ar-Risālah al-mustaṭrafah*, 20–21). The hadith is sound. Al-Bukhārī transmits it in his *Ṣaḥīḥ*, in the Book of *Tahajjud*, in the chapter on praying before *Maghrib*, from Abū Maʿmar from ʿAbd al-Wārith from al-Ḥusayn from Ibn Buraydah from ʿAbdullāh al-Muzanī.

Aṣ-Ṣaḥīḥ

BY IBN ḤIBBĀN

IT IS ALSO CALLED *at-Taqāsīm* and *al-Anwāʿ*. He arranged it in an innovative new arrangement.[1] He did not arrange it in chapters nor by the *isnāds* of the Companions nor alphabetically by the shaykhs. He first mentioned the divisions and then mentioned their categories. For example, he said, "The forty-sixth category of the second division in Prohibitions." In this manner, he prefaced it with a long address, some of which captivates the heart. He says:

"Praise be to Allah Who deserves praise for His blessings, the Sole One in His might and greatness, Who is close to His creation in the highest of His height and far from them in the closest of His closeness, the Knower of hidden matters concealed in intimate conversation, Who is aware of the thoughts of the inner conscience and what is yet more hidden, and aware of what is concealed under the elements of the earth and of the thoughts of people which flit through their minds, Who originated things by His power and scattered people by His will without any prior source from which He imitated it nor any laid out order which He followed. Then He made the intellects as a way for those who possess knowledge and as a refuge on the ways of those possessing understanding, and He made what He had created for them of hearing and sight causes of reaching the howness of the intellects, and the taking on the responsibility for research and consideration. So He perfected the fineness of what he managed and was exact in all that He decreed.

"Then He distinguished the people of judgement and intelligence with varied types of address, and chose a group of them to be His elite and guided them to cling to obeying Him by following the path of the people of piety in holding fast to the *sunnahs* and traditions. He adorned their hearts with faith and made their tongues speak with eloquence in disclosing the signs of His *dīn* and following the *sunnahs* of His Prophet by undertaking travel and journeys, leaving behind home and family to collect *sunnahs*, refute sects and obtain understanding about them by abandoning personal opinions. So people devoted themselves to hadith, sought it, travelled in order to obtain it, wrote it down, asked about it, mastered it, discussed it and spread it. They understood it, established its principles and branches and disseminated it. They differentiated the hadiths with no companions from those with completely connected chains, the hadiths that stop at a companion from the interrupted hadiths, the abrogating from the abrogated, the decisive from the annulled, those explained from those undefined, the used from the neglected, the concise from the exhaustive, the binding from those which are set aside, the general from the particular, the proof from the textual evidence, the permissible from the forbidden, the unfamiliar from the well-known, the obligatory from the advisory, the definite from the promise, those with integrity from those that are impaired, the weak from those that are abandoned, the manner of what is acted upon, disclosing the unknown, what is altered of what is cut off, or reversed of what is falsely attributed, the signs of tadlīs (concealed omissions in the chains of transmission) and what it contains of deceit, so that by them Allah preserved the dīn for the Muslims and guarded it from the calumny of the detractors and in cases of dispute, He made them imāms of guidance and lamps of darkness in disasters. They are the heirs of the Prophet ﷺ, the intimate companions of the pure, the fulcrum of the saints, and the refuge of the godfearing. He is due praise for His power and His decree, His generosity with His gift and blessing and His bestowing His blessings."[1]

THE LINEAGE OF IBN ḤIBBĀN

He is Abū Ḥātim Muḥammad ibn Ḥibbān ibn Aḥmad ibn Ḥibbān ibn Muʿādh ibn Maʿbad ibn Zayd Manā ibn Tamīm at-Tamīmī al-Bustī (because he resided in Bust in Sīstān), the companion of an-Nasāʾī.[2]

HIS LISTENING TO SCHOLARS AND TRAVEL

He listened to Abū Yaʿlā al-Mawṣilī, al-Ḥasan ibn Sufyān, Abū Bakr ibn Khuzaymah, the author of the *Ṣaḥīḥ*, and countless others from Egypt to Khorasan.[3]

He was one of the jurists of the *dīn* and *ḥuffāẓ* (master memorisers) of traditions who also possessed knowledge of medicine, the stars and other types of knowledge. Al-Ḥākim took from him.[4]

Ibn Ḥibbān said in ***Kitāb al-anwāʿ***, "Perhaps we wrote from two thousand shaykhs."[5]

THE TRIAL OF IBN ḤIBBĀN

They objected to Ibn Ḥibbān because he said, "Prophethood is knowledge and action." They judged him to be a heretic and the Caliph was informed of that and he wrote that he should be killed, until one of the hadith scholars said, "That is a philosophical self."[6]

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[1] The Amīr ʿAlāʾ ad-Dīn Abu'l-Ḥasan ʿAlī ibn Balbān ibn ʿAbdullāh al-Fārisī (the Persian), al-Miṣri (the Egyptian), al-Ḥanafī, the jurist and grammarian, who died in 739 AH arranged it in chapters in a very good way, and called it *al-Iḥsān fī tartīb Ṣaḥīḥ Ibn Ḥibbān*.

[1] Ibn Ḥibbān, *aṣ-Ṣaḥīḥ*, 1:25–26.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:133 and *Siyar aʿlām an-nubalāʾ*, 16:92.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:134 and *Siyar aʿlām an-nubalāʾ*, 16:93.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:134.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 16:94.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:135.

These words can be understood in a good sense: he did not mean that prophethood is an acquisition that can be acquired by exercise in knowledge and action, as is the position of the philosophers. He meant that prophethood demands additional knowledge and action, and then that is given to the one whom Allah chooses. His words are indicated by the words of the Almighty, *"Allah knows best where to place His message."* (6:124)

As for the belief that the prophets are not above people in knowledge and action and that they choose appointment, that has no basis in the *Sharīʿah* at all.

Or he might have meant that the prophets possess greater knowledge and more actions after they become prophets. Because of that Allah has protected them from all wrong actions and errors. This is a meaning which is agreed upon by all the people of Islam. Adh-Dhahabī says:

"This is also an excellent possibility. He did not intend to include the entirety of the subject in the predicate. It is like the statement, '*Ḥajj* is ʿArafah.' It is known that a person does not perform *Ḥajj* by merely standing at ʿArafah. He is mentioning the *Ḥajj* along with it."[1]

HIS DEATH

He died in Shawwāl 354.[2]

HIS BOOKS

He composed some famous books, which are in circulation. They include the *Kitāb tārīkh ath-thiqāt*, which is in circulation and consulted, *Kitāb aḍ-ḍuʿafāʾ*, *ʿIlal ḥadith az-Zuhri*, *ʿIlal ḥadith Mālik*, *What Sunnahs the people of Madinah alone have*, *What the Makkans alone have*, *What the people of Iraq alone have*, and *What the people of Khurāsān alone have.* He had a dictionary of cities, a book on the virtues of Mālik, a book on the virtues of ash-Shāfiʿī, a book entitled *Anwāʿ al-ʿulūm wa awṣāfihā* in three parts, and a book entitled *al-Hidāyah ilā ʿilm as-sunan*, and he has other books.[3]

Aṣ-Ṣaḥīḥ

BY ABŪ ʿAWĀNAH

It is a *Mustakhraj* based on *Ṣaḥīḥ Muslim*.

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[1] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 3:135.

[2] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 3:135.

[3] Imām adh-Dhahabi, *Siyar aʿlām an-nubalāʾ*, 16:95.

DEFINITION OF *MUSTAKHRAJ*

This describes the results when a writer goes to one of the books of hadith and verifies its hadith with chains of transmission other than the paths used by the author of the original book, and so he agrees with him in his shaykh or in those above him with full concern for its order, texts, and the paths of its chains.[1]

The benefit of a *mustakhraj* is that the strength of the hadith is increased by the large number of its paths of transmission and additional useful authentic words.

This *mustakhraj* is called *ṣaḥīḥ* "authentic" because in it he provides paths of transmission and chains of transmission in addition to those of Muslim and sometimes additional texts. It is as if it was an independent book.

AL-MUNTAQĀ BY ADH-DHAHABĪ

Adh-Dhahabī compiled a book of selections from the *Ṣaḥīḥ* of Abū ʿAwānah known as the *Muntaqā adh-Dhahabi* in which he compiled 230 hadith.

THE BEGINNING OF THE ṢAḤĪḤ OF IBN ʿAWĀNAH

Ḥāfiz Abū ʿAwānah said:

"Praise be to Allah before and after every word and every desire. Yūsuf ibn Saʿīd ibn Muslim as-Maṣīṣī, Muḥammad ibn Ibrāhīm aṭ-Ṭarṭūsī, Abu'l-ʿAbbās al-ʿAnzah and al-ʿAbbās ibn Muḥammad related to us from ʿAbdullāh ibn Mūsā that al-Awzāʿī reported to him from Murrah ibn ʿAbd ar-Raḥmān from az-Zuhrī ﷺ from Abū Salamah from Abū Hurayrah that the Messenger of Allah ﷺ said, 'Every business of importance which is not begun with praise is incomplete.'"[2]

Yazīd ibn ʿAbd aṣ-Ṣamad ad-Dimashqī and Saʿd ibn Muḥammad related that Hishām ibn ʿAmmār related from ʿAbd al-Ḥamīd from al-Awzāʿī with a similar chain.

I heard one of our companions exchange this expression of praise and say: "Praise be to Allah Who began creation by His blessing and enveloped them in His excellent trials. He made every matter they aim for part of His gift by which one seeks what he needs of good sustenance, and He subjected to him those who will enable him to be independent. Then He possesses proof against those to whom He conveyed His blessings and removed any excuse they might have by His prophets. So He expands the breasts of those of His friends whom He loves and seals the hearts of those of His enemies whom He does not desire to be guided. He continues with His Attributes and Names, He Who is not contained by time nor encompassed by place. He created places and times, and '*then He turned to heaven when it was smoke and*

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[1] See: al-Hafiz as-Suyuti, *Tadrib ar-rāwi*, 1:112

[2] Abū Dāwūd transmitted this in his *Sunan*, *Kitāb al-Adab*, in the Chapter of Guidance in Words, from the hadith of Abū Hurayrah ﷺ who said that the Messenger of Allah ﷺ said, "Any words which do not begin with praise of Allah are mutilated."

said to it and to the earth, "Come willingly or unwillingly." They both said, "We come willingly."' (41:11) So He determined it with the best determination and originated it without any prior likeness. He did not raise it by means of a support nor seek the help of anyone in it. He adorned it for those who look and placed in it stones for the Shayṭāns. '*Blessed be Allah, the Best of Creators!*' (23:14) He is Exalted beyond their seeking Him in how He is described by the opinions of pretenders and the whims of the imitators judging His *dīn*. He made the Qur'ān a guide for the godfearing, a guidance for the believers, a refuge for the disputers and a judge between those who disagree. He called on His believing friends to follow its revelation and commanded His slaves, when they disagree about its interpretation, to consult the words of the Messenger of Allah ﷺ. The perfect words of His Book state that, when He, praised is He, says: '*You who believe, obey Allah and obey the Messenger and those in command among you. If you have a dispute about something, refer it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best thing to do and gives the best result.*' (4:59) I praise Him with a praise which reaches His pleasure."

HIS LINEAGE

He is Abū 'Awānah Ya'qūb ibn Isḥāq ibn Yazīd al-Isfarāyīnī then an-Naysābūrī.[1]

HIS JOURNEY

He travelled in Khorasan, Iraq, Yemen, the Hijaz, The Levant, Mesopotamia, Persia, Isfahan, Egypt and to the frontiers, and listened to hadith scholars there.[2]

HIS SCHOOL

He was a Shāfi'ī in his school. He was the first to bring the books of ash-Shāfi'ī and his school to Isfarayin. He took that from al-Muzanī[3] and ar-Rabī'.[4]

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[1] Ibn Khallikān, *Wafayāt al-a'yān*, 6:393, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:2, and *Siyar a'lām an-nubalā'*, 14:417.

[2] See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:417.

[3] The Imām and scholar, the Jurist of the *dīn*, luminary of the ascetics, Abū Ibrāhīm Ismā'īl ibn Yaḥyā ibn Ismā'īl ibn 'Amr al-Muzanī al-Miṣrī, the student of ash-Shāfi'ī. He was born in the year that al-Layth ibn Sa'd died, 175. He related from ash-Shāfi'ī, 'Alī ibn Ma'bad, and Nu'aym ibn Ḥammād. He had little transmission of hadith, but was a leader in *fiqh*. Ibn Khuzaymah, aṭ-Ṭaḥawī, and Ibn Abī Ḥātim related from him. The land was filled with his *Mukhtaṣar* (Summary) in *fiqh* so that it was said, "The virgin in her trousseau possesses a copy of the *Mukhtaṣar* of al-Muzanī." His supplication was answered. He possessed asceticism and worship. Many scholars studied with him. Through him, the school of Imām ash-Shāfi'ī spread in all directions. He died in Ramaḍān, 264.

See Imam adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:492–496, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 1:204, and Ibn Khallikān, *Wafayāt al-a'yān*, 1:217.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:2 and *Siyar a'lām an-nubalā'*, 14:420.

HIS LISTENING

He listened to Yūnus ibn 'Abd al-A'lā', Muḥammad ibn Yaḥyā adh-Dhuhlī,[2] Muslim ibn al-Ḥajjāj.[3]

Aṭ-Ṭabarānī, al-Ismā'īlī, Abū 'Alī an-Naysābūrī and a group related from him.[4]

HIS DEATH

Al-Ḥākim said, "Abū 'Awānah was one of the scholars of hadith and their reliable ones. I heard his son Muḥammad say that he died in 316."[5]

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[1] Yūnus ibn 'Abd al-A'lā ibn Maysarah ibn Ḥafṣ ibn Ḥayyān, the Imām and Shaykh al-Islām, Abū Mūsā aṣ-Ṣadafī al-Miṣrī al-Muqri', the *Ḥāfiẓ*. He was born in Dhū'l-Ḥijjah, 170. He related from Sufyān ibn 'Uyaynah, 'Abdullāh ibn Wahb, al-Walīd ibn Muslim, Ma'n ibn 'Īsā, and Ashhab the jurist. He recited the Qur'ān to Warsh, the companion of Nāfi'. Muslim, an-Nasā'ī, Ibn Mājah, Abū Ḥātim, Abū Zur'ah, Baqī ibn Makhlad, Ibn Khuzaymah, Abū 'Awānah, Ibn Abī Ḥātim and aṭ-Ṭahawī related from him. Yaḥyā ibn Ḥassān said, "Your Yūnus is one of the pillars of Islam." 'Amr ibn Khālid said that ash-Shāfi'ī said, "Abu'l-Ḥasan, look at this first of the doors of the mosque." He looked at it and then he said, "No one more intelligent than Yūnus ibn 'Abd al-A'lā has entered this door." Yūnus died on Monday morning, 2nd Rabī' al-Ākhirah 264.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:348–351, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 9:243, Ibn Khallikān, *Wafayāt al-a'yān*, 7:249–253, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah al-kubrā*, 2:170–180, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:440–441, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:149.

[2] Muḥammad ibn Yaḥyā ibn 'Abdullāh, the scholar and proficient *Ḥāfiẓ*, the Shaykh al-Islām, scholar of the people of the east and the Imām of the people of hadith in Khorasan, Abū 'Abdullāh, adh-Dhuhlī by clientage, an-Naysābūrī. He was born in about 170. He listened to Makkī ibn Ibrāhīm, 'Abd ar-Raḥmān ibn Mahdī, Abū Dāwūd aṭ-Ṭayālisī, Wahb ibn Jarīr and 'Abd ar-Razzāq. He wrote hadiths of high calibre chains and those with chains of a lower status. He was a sea whose bucket is not sullied. He compiled the knowledge of az-Zuhrī, wrote it down and improved it. He had leadership in knowledge, was venerated, and was supreme in his land. He enjoyed extraordinary esteem in Nishapur, similar to the esteem which Imām Aḥmad enjoyed in Baghdad and Mālik enjoyed in Madīnah. Muḥammad ibn Ismā'īl al-Bukhārī related from him but often concealed his identity (*tadlīs*). He did not say, "Muḥammad ibn Yaḥyā" but only said, "Muḥammad" or "Muḥammad ibn Khālid" or "Muḥammad ibn 'Abdullāh," ascribing him to his grandfather. He obscured his name because of the differences which arose between them, may Allah forgive them. Sa'īd ibn Manṣūr, Abū Zur'ah, Abū Ḥātim, Abū Dāwūd, at-Tirmidhī, Ibn Mājah, an-Nasā'ī in their *Sunans*, Ibn Khuzaymah, and Abū 'Awānah transmitted from him. Muslim took a lot from him, but then relations between them soured and he refused to transmit from him. That will not harm him in the sight of Allah. Ibn Abī Ḥātim said, "He was one of the imāms of the Muslims." Aḥmad ibn Ḥanbal used to praise him and announce his virtue. Adh-Dhuhlī visited Aḥmad, and he rose for him and brought him close to his seat and commanded his sons and companions to write from him. It was said to Yaḥyā ibn Ma'īn, "Why did you not collect the hadith of az-Zuhrī?" He replied, "Muḥammad ibn Yaḥyā spared us that." Ibn Abī Dāwūd said, "Muḥammad ibn Yaḥyā related to us, and he was the Commander of the Believers in hadith." He died in 258.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:273–285, al-Khaṭīb, *History of Baghdad*, 3:415–420, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:511–516, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:138.

[3] Ibn Khallikān, *Wafayāt al-a'yān*, 6:393, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:2, *Siyar a'lām an-nubalā'*, 14:418

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:2 and *Siyar a'lām an-nubalā'*, 14:419.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:2 and *Siyar a'lām an-nubalā'*, 14:419.

Aṣ-Ṣaḥīḥ

BY AL-ISMĀʿĪLĪ

IT IS AN AUGMENTATION (*mustakhraj*) of *Ṣaḥīḥ al-Bukhārī*. The Shaykh of the *Sunnah*, Abu'l-Faḍl ibn Ḥajar selected the comments of al-Bukhāri in it for which al-Ismāʿīlī provided the chains and put them in a book called "The Selection of Ibn Ḥajar."

One of the higher chains of transmission (*ʿawālī*) which al-Ismāʿīlī had in this *Mustakhraj* is found in the following hadith.

DEFINITION OF *ʿAWĀLĪ*

It is that the author of the book is higher in relation to another author or another book or in relation to all of his transmissions. So there are less intermediaries between him and the Messenger ﷺ, which is absolute elevation (*al-ʿuluw al-muṭlaq*).

If his intermediaries are less in number in relation to a shaykh or an imām, that is called relative elevation (*al-ʿuluw an-nasabī*).

Al-Ismāʿīlī said about the hadith, "Whoever tells a lie regarding me...": "Abū Khalifah reported to us from ʿAbd al-Wārith from ʿAbd al-ʿAzīz ibn Ḥabīb that Anas ibn Mālik ؓ said, 'Nothing stops me from relating a lot of hadith to you but that I heard the Messenger of Allah ﷺ say, "Whoever tells a lie regarding me should take his seat in the Fire."'"[1]

Al-Bukhārī predominantly had four intermediaries for the hadith of Anas ؓ. Al-Ismāʿīlī was very much later than al-Bukhārī and he also has this meaning in this hadith, and so that is great elevation (*ʿuluw*) in the chains.

HIS LINEAGE

He is Abū Bakr Aḥmad ibn Ibrāhīm ibn Ismāʿīl ibn al-ʿAbbās al-Ismāʿīlī al-Jurjānī, the great one of the Shāfiʿīs in his region. He was an imām in language and hadith.[2]

HIS BIRTH

He was born in 277, 21 years after al-Bukhārī died.[3]

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[1] It is a *mutāwatir* hadith related by more than one of the Companions of the Prophet ﷺ and the imāms transmit it in their books. One of those who transmitted it from Anas ؓ was Imām ad-Dārimī in his *Sunan* with different chains, in the chapter on making the hadith from the Prophet ﷺ precise and reliable.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:159.

[3] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 3:159.

HIS YEARNING TO TRAVEL AND SEEK KNOWLEDGE

He had a strong desire to seek knowledge when he was young, but his family prevented him from travelling by employing a number of devices until news reached him of Muḥammad ibn Ayyūb az-Rāzī's death.[1] He wept and shouted, and ripped his shirt, and put earth on his head. His family gathered around him and asked, "What has happened to you?" He answered, "Muḥammad ibn Ayyūb's death has been announced to me. You prevented me from travelling to him." He said, "They consoled me and gave me permission to leave and had my uncle keep me company to Nasa to visit al-Ḥasan ibn Sufyān."[2]

He travelled to Baghdad, Kufa, Basra, al-Anbar, Mosul, Mesopotamia and the lands of Islam.

HIS LISTENING

He listened to Abū Yaʿlā, ʿAbdān,[3] Abū Khalīfah al-Jumaḥī,[4] Muḥammad ibn

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[1] He is the *Ḥāfiẓ* and long-lived hadith scholar and writer, Abū ʿAbdullāh Muhammad ibn Ayyūb ibn Yaḥyā ibn Ḍurays al-Bajalī ar-Rāzī, the author of *Kitāb faḍā'il al-Qur'ān*. He was born around 200. He listened to Muslim ibn Ibrāhīm, al-Qaʿnabī, Abu'l-Walīd aṭ-Ṭayālisī, Musaddad ibn Musarhad and Abū Salamah at-Tabūdhakī. He had elevation (*ʿuluw*) in the chains of transmission with the Persians as well as possessing truthfulness and recognition. ʿAbd ar-Raḥmān ibn Abī Ḥātim, Abū ʿAmr Ismāʿīl ibn Nujayd and many people related from him. Abū Yaʿlā al-Khalīlī said, "Ibn aḍ-Durays is trustworthy. He was a hadith scholar, son of a hadith scholar." He died in 294 in Rayy.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:449–451, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 7:198, and Ibn al-ʿImād, *Shahdarāt adh-dhahab*, 2:216.

[2] Al-Ḥasan ibn Sufyān ibn ʿĀmir, the Imām and *Ḥāfiẓ*, the Shaykh of Khorasan, Abū'l-ʿAbbās ash-Shaybānī an-Nasa'ī, the author of al-Musnad al-Kabīr and the Forty. He listened to Aḥmad ibn Ḥanbal, Isḥāq, Yaḥyā ibn Maʿīn, Qutaybah and several people. He listened to Ibn Shaybah's books from him. He listened to *Kitāb as-sunan* from Abū Thawr and studied *fiqh* with him. He used to give legal verdicts according to his school. Ibn Khuzaymah, al-Ismāʿīlī and Ibn Ḥibbān transmitted from him. Al-Ḥākim said, "He was the hadith scholar of Khorasan in his time, pre-eminent in firmness, prolific work, understanding, *fiqh* and *adab*." He died in Ramaḍān 303. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:271–273). The report is in *Siyar aʿlām an-nubalā'*, 16:296.

[3] ʿAbdān, the Imām and *Ḥāfiẓ*, the traveller of his time, Abū Muḥammad ʿAbdullāh ibn Aḥmad ibn Mūsā ibn Ziyād al-Ahwāzī, al-Jawālīqī, the author of several books. He listened to Abū Kāmil al-Jaḥdarī, the two sons of Abū Shaybah and their generation. Ibn Qāniʿ, Ḥamzah al-Kittānī, aṭ-Ṭabarānī, al-Ismāʿīlī and others related from him. He memorised 100,000 hadith. Adh-Dhahabī said, "ʿAbdān made mistakes and had a little weakness although he was truthful." He lived to the age of 90. He died at the end of 306.

Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:257–358.

[4] He is Abū Khalīfah, the trustworthy imām, the hadith scholar of Basra, al-Faḍl ibn al-Ḥubāb al-Jumaḥī al-Baṣrī. He listened to Sulaymān ibn Ḥarb, Musaddad, Abū Dāwūd aṭ-Ṭayālisī and their generation. He was a prolific truthful hadith scholar. Aṭ-Ṭabarānī, al-Ismāʿīlī and Ibn ʿAdī related from him. He lived to a month short of 100. He died in Jumādā al-Ūlā 305. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:242

'Uthmān ibn Abī Shaybah,[1] the shaykh and ascetic Muḥammad ibn 'Uthmān al-Muqābirī, Ibrāhīm ibn Zuhayr al-Ḥulwānī, al-Firyābī,[2] and a group.[3]

HIS EXCELLENCE

He combined *fiqh*, hadith and leadership in this world and in the *dīn*, so that one of the hadith scholars said:

"It is mandatory that Shaykh Abū Bakr write something himself, select [ḥadīth] and strive. He is able to do that because of the great amount he wrote and his ample knowledge, understanding and esteem. He should not confine himself to the book of Muḥammad ibn Ismā'īl. He is too esteemed to follow someone else."[4]

The author of these lines says: "He has an alphabetical collection (*mu'jam*) in addition to this *Mustakhraj* and a large *Musnad* which consists of about 100 parts, but it was not well known."[5]

He died at the beginning of Ṣafar, 371.[6]

Kitāb al-Mustakhraj 'alā Ṣaḥīḥ Muslim

BY ABŪ NU'AYM AL-AṢBAHĀNĪ

HE BEGAN HIS BOOK with the Book of Faith which begins with the hadith of Jibrīl:

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[1] Muḥammad ibn 'Uthmān ibn Abī Shaybah, the brilliant *Ḥāfiẓ*, hadith scholar of Kufa, Abū Ja'far al-'Absī al-Kūfī. He listened to his father, Aḥmad ibn Yūnus, 'Alī ibn al-Madinī, Yaḥyā ibn Ma'īn and their generation. He wrote and compiled. Abū Bakr ash-Shāfi'ī, al-Ḥasan aṭ-Ṭabarānī, al-Ḥusayn ibn 'Ubayd ad-Daqqāq and others transmitted from him. Ibn 'Adī said, "I did not see a rejected hadith which he mentioned. He is as 'Abdān described him to me: 'There is nothing wrong with him.'" Al-Barqānī said, "I always heard that his transmission was impaired." He died in Jumāda al-Ūlā, 297. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:233)

[2] Al-Firyābī, the scholar and *Ḥāfiẓ*, the shaykh of his time, Abū Bakr Ja'far Muḥammad ibn al-Ḥasan ibn al-Mustafāḍ at-Turkī, the Judge of Dinawar and author of books. He travelled from Turkey to Egypt. He related from 'Alī ibn al-Madinī, an-Nufaylī, Qutaybah, Isḥāq and a group. An-Najjād, Abū Bakr ash-Shāfi'ī, al-Qaṭī'ī, Ibn 'Adī, al-Ismā'īlī and a group related from him. He was trustworthy and trusted. Al-Khatīb said, "He was one of the vessels of knowledge among the people of gnosis and understanding. He travelled both east and west and met notable men. He was a trustworthy authority." He was born in 207 and died in Muḥarram, 301. He had dug himself a grave. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:261–263)

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:159.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:159. Adh-Dhahabī said in comment on that, "Part of al-Ismā'īlī's esteem was that he knew the worth of the *Ṣaḥīḥ al-Bukhārī* and recorded it." *Siyar a'lām an-nubalā'*, 16:294.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:294.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:159, but biographies say that it was the beginning of Rajab rather than Ṣafar, 16:296.

Aḥmad ibn Yūsuf ibn Khallād related to us from al-Ḥārith ibn Usāmah from Abū 'Abd ar-Raḥmān 'Abdullāh ibn Yazīd al-Muqri', and Abū 'Alī ibn aṣ-Ṣawwāf related to us from Bishr ibn Mūsā from Abū 'Abd ar-Raḥmān al-Muqri' from Kahmas ibn al-Ḥasan from 'Abdullāh ibn Buraydah al-Aslamī that Yaḥyā ibn Ya'mar al-Ḥimyarī said, "The first of those to speak about divine decree was Ma'bad al-Juhanī in Basra. Ḥumayd ibn 'Abd ar-Raḥmān al-Ḥimyarī and I set out to perform *Ḥajj*. . ." to the end of the hadith that is mentioned in the beginning of *Ṣaḥīḥ Muslim*.[1]

HIS LINEAGE

He is Abū Nu'aym Aḥmad ibn 'Abdullāh ibn Aḥmad ibn Isḥāq ibn Mūsā ibn Wā'il ibn Mahrān al-Iṣbahānī aṣ-Ṣūfī.[2]

HIS BIRTH

He was born in 336.[3]

HIS *IJĀZAHS* IN ḤADĪTH

He received teaching licenses from the shaykhs of this world around the year 340 when he was six years old. Abu'l-'Abbās al-Aṣamm, Khaythamah ibn Sulaymān aṭ-Ṭarābulisī,[4] Ja'far al-Khuldī,[5] and the long-lived 'Abdullah ibn 'Umar ibn Shawdhab[6] gave him *ijāzahs*. He alone in this world had their *ijāzahs*.[7]

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[1] See *al-Musnad al-mustakhraj 'alā Ṣaḥīḥ Muslim*, 99. The hadith is authentic and Muslim transmitted it in his *Ṣaḥīḥ*, in the beginning of the Book of Faith.

[2] Ibn Khallikān, *Wafayāt al-a'yān*, 1:91, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:291 and *Siyar a'lām an-nubalā'*, 17:453.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:291.

[4] Khaythamah ibn Sulaymān ibn Ḥaydar, the imām and hadith scholar of The Levant, Abu'l-Ḥasan al-Qurashī aṭ-Ṭarābulisī, the reliable long-lived imām. He travelled to Iraq, Hjaz and Yemen. He both wrote and compiled. He was born in 250. He listened to Abū 'Utbah Aḥmad ibn al-Faraj al-Hijāzī the companion of Baqī, Muḥammad ibn 'Īsā ibn Ḥibbān al-Madā'inī, the companion of Ibn 'Uyaynah, Ibrāhīm ibn 'Abdullāh al-Qaṣṣār and Muḥammad ibn 'Awf aṭ-Ṭā'ī. He related from Tammām ar-Rāzī and Abū 'Abdullāh ibn Mandah. The last to relate from him was Ḥāfiẓ Abū Nu'aym. Al-Khaṭīb said that Khaythamah was trustworthy and had all the virtues of the Companions. He died in 343.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:75–76 and *Siyar a'lām an-nubalā'*, 15:412–416, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:365.

[5] The shaykh, imām and model, Shaykh of the Sufis, Abū Muḥammad Ja'far ibn Muḥammad ibn Nuṣayr al-Baghdādī al-Khuldī. He listened to al-Ḥārith ibn Abī Usāmah and Abū Muslim al-Kajjī. He kept the company of Abu'l-Ḥusayn an-Nūrī and al-Junayd. Al-Ḥākim, al-Ḥusayn al-Ghaḍā'irī, and Abū 'Alī ibn Shādhān related from him. It is said that the wonders of Baghdad were the fine sayings of al-Murta'ish, the indications of ash-Shiblī, and the stories of al-Khuldī. He died in 348.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:558–560 al-Khaṭīb, *History of Baghdad*, 7:226–231, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:378.

[6] The reciter and hadith scholar, Abū Muḥammad 'Abdullāh ibn 'Umar ibn Aḥmad ibn 'Alī ibn Shawdhab al-Wāsiṭī. He listened to Shu'ayb ibn Ayyūb, Muḥammad ibn 'Abdullāh ad-Daqīqī and Ṣāliḥ ibn al-Haytham. Manṣūr ibn 'Abdullāh, Abū Bakr ibn Lāl, Abū 'Abdullāh ibn Mandah, Ibn Jamī' aṣ-Ṣaydāwī and a number of scholars related from him. He was born in 249 and died in 342.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:466, *al-'Ibar*, 2:259, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:362.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:291.

HIS LISTENING TO ḤADĪTH

When he became a young man, he listened a lot to venerable shaykhs and the efforts he sowed as a child bore fruit. He listened to Abu'l-Qāsim aṭ-Ṭabarānī, Abū'sh-Shaykh, Abū Bakr al-Ji'ābī,[1] Abū 'Alī aṣ-Ṣawwāf,[2] Abū Bakr al-Ājurrī,[3] Abū Bakr ibn Khallād an-Naṣībīnī,[4] and Ibn 'Abd al-Kabīr al-Khaṭṭābī.[5] [6]

TRANSMITTING ḤADĪTH AND TEACHING

When he sat down to transmit ḥadīth and teach, the *ḥuffāẓ* of hadith gathered and crowded around him, and learned from him because of the elevated chains of transmission, ample knowledge and accuracy he possessed. He surpassed his contemporaries. Al-Khaṭīb al-Baghdādī was one of his closest friends.

Abū Sa'd al-Mālīnī,[1] Abū Ṣāliḥ the *mu'adhdhin*,[2] Abū 'Alī al-Ḥasan ibn Aḥmad al-Ḥaddād,[3] Abū Sa'd Muḥammad ibn Muḥammad al-Muṭarraz,[4] Abū Manṣūr Muḥammad ibn 'Abdullāh ash-Shurūṭī and other great hadith scholars related from him.[5]

HIS COMPOSING *ḤILYAT AL-AWLIYĀ'*

One of his extraordinary books was *Ḥilyat al-awliyā'*. The like of it has not been written in Islam. Students of hadith gathered around him and everyday one of them would take it in turns to read what he wished until close to *Ẓuhr*. When he rose to go to his house, sometimes a part of it would be read to him in the road. He did not have any lunch, but only listening and composing.[6]

His book, *Ḥilyat al-awliyā'*, was taken to Nishapur and sold for 400 dinars.[7]

HIS GRANDFATHER BECOMING MUSLIM

It was mentioned that Mahrān was the first of his ancestors to become Muslim and that he was the *mawlā* of ʿAbdullāh ibn Muʿāwiyah ibn ʿAbdullāh ibn Jaʿfar ibn Abī Ṭālib, may Allah be pleased with them.[1]

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[1] The skilled Judge, unique in his age, Qāḍī of Mosul, Abū Bakr Muḥammad 'Umar ibn at-Tamimī al-Baghdādī ibn al-Ji'ābī. He compiled topics, shaykhs and history. He was born in Safar in 284. He listened to Muḥammad ibn Yaḥyā al-Marwazī, Abū Khalīfah al-Faḍl ibn al-Ḥubbāb, and Ja'far ibn Muḥammad al-Firyābī. He added to and verified *Ḥāfiẓ* Ibn 'Uqdah, Abu'l-Ḥasan ad-Dāraquṭnī, Ibn Mandah, al-Ḥākim, Qāḍī Abū 'Umar al-Hāshimī al-Baṣrī and many others related from him. The last of them to die was Ḥāfiẓ Abū Nu'aym. Abū 'Alī an-Naysābūrī said, "I did not see among the shaykhs anyone with more memory than 'Abdān, and I have not seen among our colleagues with better memory than Abū Bakr ibn al-Ji'ābī." Ibn al-Ji'ābī died in Baghdad in Rajab 355.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:139–141 and *Siyar a'lām an-nubalā'*, 16:88–92, al-Khaṭīb, *History of Baghdad*, 3:26–31, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:17.

[2] Abū 'Alī aṣ-Ṣawwāf, Muḥammad ibn Aḥmad ibn al-Ḥasan al-Baghdādī, the hadith scholar and authority. He related from Muḥammad ibn Ismā'īl at-Tirmidhī, Isḥāq al-Ḥarbī, 'Abdullāh ibn Aḥmad ibn Ḥanbal, Muḥammad ibn 'Uthmān ibn Abī Shaybah, and Ja'far al-Firyābī. Al-Barqānī and Ḥāfiẓ Abū Nu'aym related from him. Ad-Dāraquṭnī said, "My eyes have not seen anyone like him." He died in Sha'bān, 359 at the age of 89.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:184–186, al-Khaṭīb, *History of Baghdad*, 1:289, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:28.

[3] The imām, hadith scholar and model, Shaykh of the noble Ḥaram, Abū Bakr Muḥammad ibn al-Ḥusayn ibn 'Abdullāh al-Baghdādī al-Ājurrī, author of books, including the great *Kitāb ash-sharī'ah fi's-sunnah*, *Kitāb ar-ru'yah*, *Kitāb al-ghurabā'*, *Kitāb al-arba'īn* and others. He listened to Abū Muslim al-Kajjī, Muḥammad ibn Yaḥyā al-Marwazī, Ja'far ibn Muḥammad al-Firyābī, Mūsā ibn Hārūn, Abu'l-Qāsim al-Baghawī, Ibn Dāwūd and many besides them. He was truthful, excellent, a devotee, and someone wih the *sunnah* who followed [i.e. did not innovate]. Abū'l Ḥusayn ibn Bishrān, al-Muqri' Abu'l-Ḥasan al-Ḥimmāmī and Ḥāfiẓ Abū Nu'aym related from him. He died in Makkah in Muḥarram 360.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:133–136, al-Khaṭīb, *History of Baghdad*, 2:243, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:35.

[4] Aḥmad ibn Yūsuf ibn Khallād an-Naṣībīnī al-'Aṭṭār in Baghdad. He listened to Muḥammad ibn al-Faraj al-Azraq, al-Ḥārith ibn Abī Usāmah, Ibrāhīm ibn al-Ḥarbī and a number of others. Ad-Dāraquṭnī, Abū 'Alī ibn Shādhān, Ḥāfiẓ Abū Nu'aym and others related from him. Al-Khaṭīb said, "He did not acknowledge any knowledge unless his listening to it was authentically established." Abū Nu'aym said that he was reliable. Abu'l-Fatḥ ibn Abi'l-Fawāris also said that he was reliable. He said that he did not know anything of hadith. He died in Ṣafar 359.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:69–70, al-Khaṭīb, *History of Baghdad*, 5:220–221, and Ibn al-'Imad, *Shadharāt adh-dhahab*, 3:28.

[5] Fārūq ibn 'Abd al-Kabīr ibn 'Umar, the long-lived hadith scholar, the *Musnid* of Basra, Abū Ḥafṣ al-Khaṭṭābī al-Baṣrī. He listened to Hishām ibn 'Alī aṣ-Ṣayrāfī, Abū Muslim al-Kajjī and a group. He was unique in his time, and people travelled to him. Abū Bakr Muḥammad ibn Abi 'Alī adh-Dhakwānī, Aḥmad ibn Muḥammad ibn as-Saqar al-Baghdādī, Ḥāfiẓ Abū Nu'aym and a group related from him.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:140–141, *al-'Ibar*, 2:357, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:74.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:292.

[1] The imām, truthful hadith scholar, the ascetic and traveller, Abū Sa'd Aḥmad ibn Muḥammad ibn Aḥmad al-Anṣārī al-Harawī al-Mālīnī aṣ-Ṣūfī with the title "Peacock of the Poor (*Ṭāwūs al-Fuqarā'*)". He related from Ismā'īl ibn Nujayd, Abū'sh-Shaykh, Abū Bakr al-Qaṭī'ī, and al-Faḍl ibn Ja'far at-Tamimī. Al-Bayhaqī, al-Khaṭīb, Abū 'Abdullāh al-Quḍā'ī related from him. He had truthfulness, scrupulousness and accuracy. He learned the great *Musnads*. He died on Tuesday, 17th Shawwāl 412.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:301–303, al-Khaṭīb, *History of Baghdad*, 4:371–372, as-Subkī, *Ṭabaqāt ash-Shāfi'iyya al-kubrā*, 4:59–60, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:195.

[2] The *mu'adhdhin* Ḥāfiẓ Abū Ṣālih Aḥmad ibn 'Abd al-Malik ibn 'Alī ibn Aḥmad an-Naysābūrī, the hadith scholar of his age in Khorasan. 'Abd al-Qādir ibn Ismā'īl said in his *History*, "Abū Ṣāliḥ, the trustworthy accurate hadith scholar and Sufi, the *mu'adhdhin*, unique in his *ṭariqah*, in his compiling and his teaching. We have not seen any like him in memorisation of the Qur'ān, compiling hadith, his listening to numerous scholars and collecting topics and shaykhs. He did the *adhān* for free for a number of years." He died in Ramaḍān, 470. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:350–357.

[3] The shaykh and imām, excellent reciter, long-lived hadith scholar, *musnid* of his age, Abū 'Alī al-Ḥasan ibn Aḥmad ibn al-Ḥasan ibn Muḥammad ibn 'Alī al-Aṣbahānī al-Ḥaddād. He was born in Sha'bān, 419. He listened to Abū Nu'aym al-Ḥāfiẓ, Abū Sa'd aṣ-Ṣaffār and Muḥammad ibn 'Abd ar-Razzāq ibn Abī'sh-Shaykh. As-Silafī and Abū Mūsā al-Madīnī related from him. As-Sam'ānī said, "He was a trustworthy truthful scholar from the people of knowledge, the Qur'ān and the *dīn*." He died in 515.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 19:303–307 and Ibn al-'Imād, *Shadhārat adh-dhahab*, 4:47.

[4] The shaykh and trustworthy esteemed scholar, the *Musnid* of Isfahan, Abū Sa'd Muḥammad ibn Aḥmad al-Aṣbahānī al-Muṭarraz. He listened to Abū Nu'aym al-Ḥāfiẓ and a number of scholars. Abū Ṭāhir as-Silafī and others related from him. As-Sam'ānī said that he was trustworthy and right-acting. He was born in 411 and died in 503.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 19:254–255, *al-'Ibar*, 4:7 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:7.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:292.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:292 and *Siyar a'lām an-nubalā'*, 17: 459, and as-Subkī, *Ṭabaqāt ash-Shāfi'iyya al-kubrā*, 4:21.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:293.

The city of Isfahan is said to have acquired this name because it was called Sabāhān in Persian. *Sabāh* is the army and *ān* denotes plurality. All of the armies of the Chosroes would gather in this place when they had a battle. It was Arabicised and became Asbahan.[2]

HIS BOOKS

Abū Nuʿaym wrote many famous books, like *Kitāb maʿrifat aṣ-ṣaḥābah*, *Kitāb dalāʾil an-nubuwwah* in two volumes, *Kitāb al-mustakhraj ʿalāʾl-Bukhārī*, *Kitāb al-mustakhrāj ʿalā Muslim*, *Kitāb taʾrīkh Aṣbahān*, *Kitāb ṣifat al-Jannah*, *Kitāb aṭ-ṭibb*, *Kitāb faḍāʾil aṣ-ṣaḥābah*, and *Kitāb al-muʿtaqid* and some small things.[3]

HIS DEATH

He died in Muḥarram 430.

That is the same year when the *Musnid* of Iraq, the preacher Abuʾl-Qāsim ʿAbd al-Malik ibn Bushrān al-Baghdādī,[4][5] died. Al-Khaṭīb al-Baghdādī took from him. He read the *Ṣaḥīḥ al-Bukhārī* to him in three sittings. This is one of his extraordinary qualities.

In the same year the scholar of the Maghrib, Abū ʿImrān Mūsā,[6] died.[7]

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[1] Ibn Khallikān, *Wafayāt al-aʿyān*, 1:91.

[2] As-Samʿānī, *al-Ansāb*, 1:284, and Ibn Khallikān, *Wafayāt al-aʿyān*, 1:92.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:295.

[4] Ibn Khallikān, *Wafayāt al-aʿyān*, 1:92.

[5] The shaykh and imām, truthful hadith scholar and admonishing preacher, the *Musnid* of Iraq, Abuʾl-Qāsim ʿAbd al-Malik ibn Muḥammad ibn ʿAbdullāh ibn Bushrān al-Umawī by clientage (*walāʾ*), al-Baghdādī, the author of *al-Amālī al-kathīrah*. He was born in Shawwāl 339. He related from Abū Bakr an-Najjād, Abū Bakr ash-Shāfiʿī, Abu Bakr al-Ājurrī, Abū ʿAlī ibn aṣ-Ṣawwāf, and al-Qaṭīʿī. Al-Khaṭīb and al-Kattānī related from him. Al-Khaṭīb said, "We wrote from him. He was trustsworthy, reliable, right-acting." He died in Rabīʿ al-Ākhir, 430.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:450–451, al-Khaṭīb, *History of Baghdad*, 10:432–433 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:246.

[6] The great imām and scholar, scholar of the Qayrawān, Abū ʿImrān Mūsā ibn ʿĪsā al-Fāsī al-Mālikī, a prominent scholar. He studied *fiqh* with Abuʾl-Ḥasan al-Qābisī and listened to ʿAbd al-Wārith ibn Sufyān and Saʿīd ibn Naṣr. Ḥātim ibn Muḥammad said, "Abū ʿImrān was one of the most knowledgeable of people and the one with the most memory." He memorised *fiqh* as well as hadith and recognised its meanings. He used to recite the Qurʾānic readings and did them well. He knew the narrators and their criticism (*jarḥ wa taʿdīl*). People from all parts of the Maghrib studied with him. I did not find anyone with vaster knowledge or greater transmission than him." He died in 430.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:545–557, al-Ḥumaydī, *Jadhwat al-muqtabis*, 328, Qāḍī ʿIyāḍ, *Tartīb al-madārik*, 4:702–706, and Ibn al-ʿImād, *Shadhārat adh-dhahab*, 3:247–248.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:295–296.

Kitāb al-Muntaqā

BY IBN AL-JĀRŪD

IT SEEMS THAT it was a *mustakhraj*, based on the *Ṣaḥīḥ* Collection of Ibn Khuzaymah, but he confined himself to the sources of his hadith and called it *al-Muntaqā*.

He is Abū Muḥammad ʿAbdullāh ibn al-Jārūd.[1] He says at the end of *al-Muntaqa*: "Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakam reported to us that ʿAbdullāh ibn Nāfiʿ reported to them he said: Hishām ibn Saʿd narrated to us from Yazīd ibn Aslam from his father that when Muʿāwiyah ؓ came to Madinah while performing Hajj, ʿAbdullāh ibn ʿUmar ؓ came to him and Muʿāwiyah asked him, 'What do you need, Abū ʿAbd ar-Raḥmān?' He replied, 'My need is that those who are deprived receive gifts. I saw that when captives were brought to the Messenger of Allah ﷺ he did not begin with any more entitled than them.'"[2]

Aṣ-Ṣaḥīḥ (al-Mustadrak)

BY AL-ḤĀKIM

IT IS CALLED *al-Mustadrak* of al-Ḥākim, and is a well-known book. In the preface to the book, he explains his reason for writing it:

"A group of innovators has sprung up in our time who abuse the transmitters of traditions, stating: 'The sum total of those you consider to be authentic hadith is not more than 10,000. These collected chains of transmission contain about 1,000 parts, more or less, all of which are defective and not authentic.' A group of the noted people of knowledge in this city and elsewhere asked me to compile a book which contains hadith transmitted with chains of transmission like those considered authoritative by Muḥammad ibn Ismāʿīl and Muslim ibn al-Ḥajjāj since there is no way to exclude that which has no defect. They, may Allah have mercy on them, did not claim this for themselves. A group of the scholars of their time and those after them verified the hadith which they transmitted and removed those which were faulty. I strove to defend them by including in the *Ṣaḥīḥ* that with which the people of the craft are pleased. I seek the help of Allah Almighty in quoting those hadith whose transmitters are reliable and they are used as authoritative by both of the shaykhs, may Allah be pleased with them, or by one of them. This is the precondition of the authentic narration according to most of the jurists of the people of Islam."[1]

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[1] An-Naysābūrī, the imām and *ḥāfiẓ*, who lived in Makkah, one of the imāms of tradition. He listened to Abū Saʿīd al-Ashajj, al-Ḥasan ibn Muḥammad az-Zaʿfarānī, Isḥāq al-Kawsaj, Yaʿqūb ad-Dawraqī, Muḥammad ibn Yaḥyā adh-Dhuhlī, and the Imām of Imāms, Ibn Khuzaymah. Abū Ḥāmid ibn ash-Sharqī, Abuʾl-Qāsim aṭ-Ṭabarānī and Daʿlaj ibn Aḥmad as-Sijzī related from him. Al-Ḥākim praised him. His book *al-Muntaqā* is a single volume, which is a *mustakhraj* on the *Ṣaḥīḥ* of Ibn Khuzaymah. Adh-Dhahabī said, "There is nothing in it below the rank of a sound transmission, except for rare hadith about which critics differ in their *ijtihād*." He was born around 230 and died in 307.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:239–240 and al-Kattānī, *ar-Risāla al-mustaṭrafah*, 25.

[2] In the published edition, "What do you need, Abū ʿAbd ar-Raḥmān?" He replied, "My need is that those who are devoted receive gifts. I saw that when something came to the Messenger of Allah ﷺ he first began with the devoted." (*al-Muntaqa*, 281)

Then he presented the hadith with their chains of transmission from the Book of Faith to the end of the chapters.

THE ATTRIBUTION OF BEING A SHIʿITE TO AL-ḤĀKIM

Al-Khaṭīb Abū Bakr al-Baghdādī said, "Abū ʿAbdullāh al-Ḥākim is reliable and inclined to Shīʿism."[2]

Some scholars believed that the meaning of his inclination to Shīʿism was his statement preferring ʿAlī to ʿUthmān, may Allah be pleased with both of them, which is the position of a group of the people of knowledge, and Allah knows best.

THE STANDING OF HIS BOOK

Respected scholars object to many hadith in the *Mustadrak* that he judged to be authentic. He claimed that they are authentic like the hadith of the two *Ṣaḥīḥ* collections, including the hadith of 'the bird', which is a known hadith about the virtues of ʿAlī al-Murtaḍā ؓ.[3]

Then adh-Dhahabī said, "It is not lawful for anyone to deluded by the *Ṣaḥīḥ* of al-Ḥākim until he sees what is criticised about it and what is added to it." Adh-Dhahabī said, "There is no doubt that the *Mustadrak* contains many hadith which do not meet the preconditions of authenticity. It contains forged hadith which have spoiled the *Mustadrak* by their inclusion. As for the hadith of the bird, it has many paths of transmissions which I have isolated in a book. The collection requires that the hadith has a basis."[4]

THE EXCELLENCE OF AL-ḤĀKIM

It is said that four of the *ḥuffāẓ* were contemporaries: ad-Dāraquṭnī in Bagh-

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[1] *Al-Mustadrak*, 1:3.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:243.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:245.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:245.

dad, ʿAbd al-Ghanī[1] in Egypt, Ibn Mandah[2] in Isfahan and al-Ḥākim in Nishapur. Ad-Dāraquṭnī had the most knowledge of blemishes in hadith. ʿAbd al-Ghanī had the greatest knowledge of lineages. Ibn Mandah had the most hadith with full recognition. Al-Ḥākim was the best writer of them.[3]

THE BOOKS OF AL-ḤĀKIM

It is agreed that he wrote books that may have had 1000 sections. They include *Kitāb maʿrifah ʿulūm al-ḥadīth*, which is a very useful book indeed. He says about the category of the elevated (*ʿālī*), which is the first category of this book:

"The closest of the chains by our contemporaries which are authentic after the men is what they narrated to us from Aḥmad ibn Shaybān al-Āmalī and others who said: 'Sufyān ibn ʿUyaynah related to us from ʿAmr ibn Dīnār from Ibn ʿUmar, and from az-Zuhrī from Anas ibn Mālik, and from ʿUbaydullāh ibn Yazīd from Ibn ʿAbbās, and from Ziyād ibn ʿIlāqah from Jarīr.' These chains of Ibn ʿUyaynah are authentic, and close to the Messenger of Allah ﷺ."

His works include *The History of Nishapur*, *Kitāb muzakki al-akhbār*, *Kitāb al-madhkal ilā ʿilm aṣ-ṣaḥīḥ*, *Kitāb al-iklīl*, which is a very useful book which Qurʾānic commentators must have, and *Kitāb faḍāʾil ash-Shāfiʿī*.[4]

Ibn Khallikān said, "He wrote more than 1500 sections concerning knowledge."[5]

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[1] ʿAbd al-Ghanī ibn Saʿīd ibn ʿAlī ibn Saʿīd ibn Bishr ibn Marwān, the accurate genealogist imām, al-Azdī al-Miṣrī (Egyptian), the accomplished scholar of that region. He was born in 332. He listened to ʿUthmān ibn Muḥammad as-Samarqandī, Aḥmad aṣ-Ṣayrāfī, and Abu'l-Ḥasan ad-Dāraquṭnī. Ḥāfiẓ Muḥammad ibn ʿAlī aṣ-Ṣūrī and Qāḍī Abū ʿAbdullāh al-Quḍāʿī related from him with an *ijāzah*, as did Abū ʿUmar ibn ʿAbd al-Barr and others. He was one of the great *Ḥuffāẓ*. Al-Barqānī said, "I asked ad-Dāraquṭnī when he came from Egypt, 'In your path did you see anyone who understood anything of knowledge?' He answered, 'Throughout my journey I saw no one but a young man in Egypt called ʿAbd al-Ghanī. It was though he was a fire torch.' He then spoke highly of his circumstance and he elevated him in praise. al-Atiqi said, "Abd al-Ghanī was the imām of his time in the science of hadith and memory, and was trustworthy and reliable."' He died on 7th Ṣafar 409.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:250–251 and *Siyar aʿlām an-nubalāʾ*, 17:268–273, Ibn Khallikān, *Wafayāt al-aʿyān*, 3:223–224, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:188–189.

[2] Ibn Mandah, the imām and *ḥāfiẓ*, traveller and hadith scholar of the time, Abū ʿAbdullāh Muḥammad ibn Shaykh Abū Yaʿqūb Isḥāq ibn al-Ḥāfiẓ Abū ʿAbdullāh Muḥammad ibn Abī Zakariyyā Yaḥyā ibn Mandah. He was born in 310. He listened to his father, Abū Saʿīd ibn al-Aʿrābī, and Abu'l-ʿAbbās al-Aṣamm. Al-Ḥākim, Abū Nuʿaym al-Aṣbahānī and Tammām ibn Muḥammad ar-Rāzī related from him. The number of his shaykhs from whom he took was 1700. He was mentioned to Abū Nuʿaym who said, "He was one of the mountains." Ḥāfiz Abū Nuʿaym said in his *History* in the biography of Ibn Mandah, "He is a *ḥāfiẓ*, one of the sons of the hadith scholars. He mixed narrations up at the end of his life." Ibn Mandah died at the end of Dhū'l-Qaʿdah 395.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:235–239 and *Siyar aʿlām an-nubalāʾ*, 17:28–43, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:146.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:247, and as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 4:159–160.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17: 170.

[5] Ibn Khallikān, *Wafayāt al-aʿyān*, 4:280.

HIS LINEAGE

He is Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn Ḥamdawayh ibn Nuʿaym aḍ-Ḍabbī aṭ-Ṭahmānī an-Naysābūrī, known as Ibn al-Bayyiʿ (the salesman). One of his ancestors was a salesman.[1]

HIS BIRTH

He was born in 321 in Rabīʿ al-Awwal.[2]

HIS SEEKING KNOWLEDGE AND TRAVEL

He sought hadith from his youth under the tutelage of his father and maternal uncle, and travelled in Khorasan and Transoxiana and the lands of Islam. He listened to about 2000 shaykhs. His father saw Muslim.[3]

HIS LISTENING

He related from his father, Abu'l-ʿAbbās al-Aṣamm, Abū ʿAbdullāh al-Akhram,[4] Abu'l-ʿAbbās ibn Maḥbūb,[5] Abū ʿAmr ibn as-Sammāk, Ḥāfiẓ Abū ʿAlī an-Naysābūrī,[6] and other respected scholars.[7]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:242 and *Siyar aʿlām an-nubalāʾ*, 17:162 and Ibn Khallikān, *Wafayāt al-aʿyān*, 4:280.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:242 and Ibn Khallikān, *Wafayāt al-aʿyān*, 4:280.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:242.

[4] He is the imām and great *ḥāfiẓ*, Abū ʿAbdullāh Muḥammad ibn Yaʿqūb ibn Yūsuf ash-Shaybānī an-Naysābūrī al-Akhram. He was known of old as Ibn al-Kirmānī, He was born in 250. He listened to Yaḥyā ibn Muḥammad adh-Dhuhlī, Muḥammad ibn ʿAbd al-Wahhāb al-Farrāʿ and Muḥammad ibn Naṣr al-Marwazī. Abū ʿAbdullāh ibn Mandah, al-Ḥākim and Ḥassān ibn Muḥammad the jurist related from him. He was one of the imāms of this science. Al-Ḥākim said, "He was at the head of the people of hadith in our land after Ibn ash-Sharqī." He wrote a *Mustakhraj* on the two *Ṣaḥīḥ* collecions. Al-Ḥākim said, "Abū ʿAbdullāh was the most grammatical of people. He was not criticised for any poor Arabic at all. He had excellent words about blemishes in hadith and narrators." He died in Jumādā al-Ākhirah 344.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:81–82 and *Siyar aʿlām an-nubalāʾ*, 15:466–470, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:368.

[5] The imām and hadith scholar, and the teacher of Marv. Abu'l-ʿAbbās Muḥammad ibn Aḥmad ibn Maḥbūb ibn Fuḍayl al-Maḥbūbī al-Marwazī, the transmitter of the *Jāmiʿ* of Abū ʿĪsā from him. He listened to Saʿīd ibn Masʿūd, al-Faḍl ibn ʿAbd al-Jabbār al-Bāhilī and a number of scholars. Abū ʿAbdullāh ibn Mandah, al-Ḥākim, and ʿAbd al-Jabbār ibn al-Jarrāḥ related from him. People travelled to him to listen to the *Jāmiʿ*. He travelled to Tirmidh to meet Abū ʿĪsā in 265 when he was 16 years old. Al-Ḥākim said, "His listening was sound." He died in Ramaḍān 346.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:537, and Ibn al-ʿImād, ʿAbdullāh *adh-dhahab*, 2:373.

[6] Abū ʿAlī, the *ḥāfiẓ* and imām, the hadith scholar of Islam, al-Ḥusayn ibn ʿAlī an-Naysābūrī, one of the brilliant minds of hadith. He related from Ibn Khuzyamah, al-Ḥasan ibn Sufyān, an-Nasāʾī and Abū Yaʿlā al-Mawṣulī. Ibn Mandah, al-Ḥākim and Abū Ṭāhir ibn Maḥmish related from him. Al-Ḥākim said, "He was unique in his time for his memory, precision, scrupulousness, debating and for his writings." He was born in 277. Ad-Dāraquṭnī was asked about Abū ʿAlī and said, "He was an educating imām." He died in Jumādā al-ūla 349.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:117–119 and *Siyar aʿlām an-nubalāʾ*, 16:51–59, al-Khaṭīb, *History of Baghdad*, 8:71–72, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:380.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:242.

AL-ḤĀKIM'S STUDENTS

Ad-Dāraquṭnī, Abū Dharr al-Harawī,[1] the one who transmitted al-Bukhārī, Abū Yaʿlā al-Khalīlī, Abu'l-Qāsim al-Qushayrī and Abū Bakr al-Bayhaqī, the imāms of this science,[2] related from him.

HIS BEING CALLED "AL-ḤĀKIM (THE JUDGE)"

He was known as al-Ḥākim because of his acting as a judge.[3]

HIS DEATH

Al-Ḥākim entered a bathhouse, had a *ghusl* and then went out. He said, "Ah," and died while still wearing a waist-wrapper. He had not yet put on his long shirt. He died in Ṣafar, 405.[4]

AL-MUSTADRAK

Adh-Dhahabī said in his *History* that Abū Saʿīd al-Malīnī[5] said, "I read *al-Mustadrak* and did not find in it any hadith which met the preconditions of the two shaykhs."

Adh-Dhahabī said: "Indeed, that is excessive and an exaggeration on the part of al-Malīnī. *Al-Mustadrak* contains an ample portion of transmissions which match the preconditions of the two scholars and a great amount matching the preconditions of only one of them. Perhaps that amounts to half of the book. About a quarter of its hadith have authentic *isnāds*, even if there is some defect in them. What remains, about a quarter, are rejected hadith and feeble ones which are not authentic. Some of them are fabricated."

Adh-Dhahabī had summarised it and noted what it contains of weak and rejected hadith. That is why scholars have clearly stated that no one should rely on *al-Mustadrak* of al-Ḥākim until he has looked into the summary of adh-Dhahabī.

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[1] Abū Dharr al-Harawī, the imām and *Ḥāfiẓ*, ʿAbd ibn Aḥmad ibn Muḥammad ibn ʿAbdullāh al-Anṣārī al-Mālikī ibn as-Sammāk, the Shaykh of the Ḥaram, the transmitter of the *Ṣaḥīḥ* from three scholars: al-Mustamlī, al-Ḥamawī and al-Kushmayhanī. He listened to Abu'l-Ḥasan ad-Daraquṭnī, Abu'l-Faḍl ibn ʿAbdullah ibn Ḥamdawayh and Bishr ibn Muḥammad al-Muzanī. Qāḍī Abu'l-Walīd al-Bājī and ʿAbdullāh ibn al-Ḥasan at-Tinnisī related from him. He lived near Makkah. He wrote a hadith collection of his shaykhs. He produced the *Ṣaḥīḥ* and composed books. He was born in about 355. Al-Khaṭīb said, "He was trustworthy, precise and religious." He died at the end of Shawwāl, 434.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:301–303 and *Siyar aʿlām an-nubalāʾ*, 17:554–563, al-Khaṭīb, *History of Baghdad*, 11:141 and Ibn al-ʿImād, *Shadhārat adh-dhahab*, 3:254.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:243 and *Siyar aʿlām an-nubalāʾ*, 17:165.

[3] Ibn Khallikān, *Wafayāt al-Aʿyān*, 4:281.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:348 and *Siyar aʿlām an-nubalāʾ*, 17:173, and as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 4:161.

[5] The *Ḥāfiz* and ascetic scholar, Abū Saʿd Aḥmad ibn Muḥammad ibn Aḥmad al-Anṣārī al-Harawī al-Malīnī aṣ-Ṣūfī. He was also known as "the Peacock of the Poor" (*Ṭāwūs al-Fuqarāʾ*). He collected and obtained much of the great *Musnads*. He was reliable and precise, a master of hadith and one of the great Sufis. He died in 409. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:271

MUSANNAF,
SUNAN & *AHKAM*
COLLECTIONS

Al-Muṣannaf

BY ʿABD AR-RAZZĀQ

MOST OF HIS hadith have three men in the chain. He ended his *Muṣannaf* with [chapters on] *Virtues* and then ends the *Virtues* with the description of the hair of the Prophet ﷺ. It states:

"Maʿmar reported to us from Thābit from Anas ؓ who said, 'The hair of the Prophet ﷺ reached the middle of his ears.'"[1]

HIS LINEAGE

He is Abū Bakr ʿAbd ar-Razzāq ibn Hammām ibn Nāfiʿ, al-Ḥimyarī by clientage (*walāʾ*), aṣ-Ṣanʿānī.[2]

HIS TRANSMISSION

He related from ʿUbaydullāh ibn ʿUmar[3] a little and from Ibn Jurayj, al-Awzāʿī and ath-Thawrī.[4]

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[1] ʿAbd ar-Razzāq aṣ-Ṣanʿānī, *al-Muṣannaf*, 11:471.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:333, and *Siyar aʿlām an-nubalāʾ*, 9:564, and Ibn Khallikān, *Wafayāt al-aʿyān*, 3:216.

[3] He is ʿUbaydullāh ibn ʿUmar ibn Ḥafṣ ibn ʿĀṣim ibn ʿUmar ibn al-Khaṭṭāb (the Amīr al-Muʾminīn), the exceptional imām, Ḥāfiẓ Abū ʿUthmān al-Qurashī al-ʿAdawī al-ʿUmarī. He was born after 70. He met the Companion of the Prophet, Umm Khālid bint Khālid, and listened to her. He was one of the young Followers (*tābiʿūn*). He listened to Sālim ibn ʿAbdullāh, al-Qāsim ibn Muḥammad, Nāfiʿ, Saʿīd al-Maqburī, ʿAṭāʾ ibn Abī Rabāḥ, ʿAmr ibn Shuʿayb, az-Zuhrī, Thābit al-Bunānī and ʿAmr ibn Dīnār. Ibn Jurayj, Maʿmar, Shuʿbah, Sufyān, Ḥammād ibn Salamah, Zāʾidah, Ibn al-Mubārak, ʿAbd ar-Razzāq and many people related from him. Abū Ḥātim said, "I asked Aḥmad ibn Ḥanbal about Mālik, Ayyūb and ʿUbaydullāh ibn ʿUmar, and who was the most reliable of them in transmitting from Nāfiʿ. He said, "Abdullāh was the most reliable of them, possessing the greatest memory and the most narrations (*riwāyah*)."" ʿUthmān ibn Saʿīd said, "I asked Ibn Maʿīn, 'Which do you prefer: Mālik from Nāfiʿ or ʿUbaydullāh?' He answered, 'Both of them,' and did not indicate any preference." Yaḥyā ibn Maʿīn said, "ʿUbaydullāh ibn ʿUmar from al-Qāsim from ʿĀʾishah is gold plaited with pearls." Abu Bakr ibn Manjawayh said, "ʿUbaydullah was one of the masters of the people of Madīnah and the nobles of Quraysh in excellence, knowledge, worship, honour, memory and accuracy." He died in 147.

See Imam adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 6:304–307, Ibn Abī Ḥātim, *al-Jarḥ waʾt-taʿdīl*, 5:326, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 7:38, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 1:219.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:344 and *Siyar aʿlām an-nubalāʾ*, 9:564.

THOSE WHO RELATED FROM HIM

Aḥmad, Isḥāq and Ibn Ma'īn related from him.[1]

HIS CONNECTION TO MA'MAR

He was one of the most esteemed companions of Ma'mar.[2] He sat with him for seven years, and so he knew his hadith. His hadith were related in the *Ṣaḥīḥ* collections.[3]

HIS SHI'ITE INCLINATIONS

They attacked him for partisanship for the Shī'ah and being excessive in it. Rather, he loved 'Alī ؓ and used to say, "By Allah, my heart has never been pleased to prefer 'Alī over Abū Bakr and 'Umar."[4]

He used to say, "I prefer the two Shaykhs because of the fact that 'Alī preferred them to himself. It would be enough contempt for me to oppose 'Alī ؓ."[5]

HIS DEATH

He died in Shawwāl 211 having lived to the age of 85.[6]

Al-Muṣannaf

BY ABŪ BAKR IBN ABĪ SHAYBAH

HE BEGINS IT with the Book of Purification. He says:

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:334 and *Siyar a'lām an-nubalā'*, 9:564.

[2] Ma'mar ibn Rāshid, the imām and *ḥāfiẓ*, Shaykh al-Islām, Abū Hirwah ibn Abī 'Amr al-Azdi by clientage (*walā'*), al-Baṣrī. He lived in Yemen. He was born in 75 or 76. He related from Qatādah, az-Zuhrī, 'Amr ibn Dīnār, Hammām ibn Munabbih, Abu Ishaq as-Sabi'i, Muḥammad ibn al-Munkadir, Thābit al-Bunāni, Yaḥyā ibn Abī Kathīr, Manṣūr ibn al-Mu'tamir, Sulaymān al-A'mash, Ayyūb as-Sakhtiyānī, and Muḥammad ibn al-Munkadir. He was one of the vessels of knowledge as well as of truthfulness and devotion, scrupulousness, majesty and good writing. The two Sufyāns, Ibn al-Mubārak, 'Abd ar-Razzāq ibn Hammām and Muḥammad ibn Thawr related from him. Aḥmad ibn Ḥanbal said, "I have not compared someone with Ma'mar but that I found that Ma'mar had sought more hadith than him. He was the first to travel to Yemen." Aḥmad al-'Ijlī said, "When Ma'mar entered San'ā', they did not want him to leave them. A man said to them, 'Bind him!' Then they married someone off to him." 'Uthman ibn Abī Shaybah said, "I asked Yaḥyā al-Qaṭṭān about who was the most reliable with respect to [narrating from] az-Zuhri and he said, "Mālik, then Ibn 'Uyaynah, then Ma'mar.'" He died in Ramaḍān 153.

See See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:5–18 and *Tadhkirat al-ḥuffāẓ*, 1:171–172, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:255–257, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 10:243–246, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:235.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:334.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:334 and *Siyar a'lām an-nubalā'*, 9:573.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:574.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:334, and *Siyar a'lām an-nubalā'*, 9:580.

Chapter on what a man says when he enters the lavatory: Hushaym ibn Bashīr[1] related to us from 'Abd al-'Azīz ibn Ṣuhayb[2] that Anas ibn Mālik ؓ said, "When the Messenger of Allah ﷺ entered the lavatory, he said, 'I seek refuge with Allah from foul male and female entities.[3]'"[4]

HIS LINEAGE

He is Abū Bakr 'Abdullāh ibn Muḥammad ibn Abī Shaybah Ibrāhīm ibn 'Uthmān, al-'Absī by clientage.[5]

IDENTIFYING HIS LINEAGE

'Abs: this word has three forms. The ascription to Kufa is 'Absī. If it refers to the people of Basra, it is 'Ayshī. If it refers to the people of Syria, it is 'Ansī. Abū Bakr was from Kufa.

HIS BOOKS

He has a *Musnad* in addition to this book as well as other things.[6]

HIS LISTENING:

He listened to Qāḍī Sharīk ibn 'Abdullāh,[7] Abu'l-Aḥwaṣ,[8] 'Abdullāh ibn al-Mubārak, Sufyān ibn 'Uyaynah, Jarīr ibn 'Abd al-Ḥamīd,[9] and their generation.[10]

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[1] In the published edition of the *Muṣannaf* of Ibn Abī Shaybah, 1:11, there is, "Hushaym from Bashīr," which is a mistake.

[2] In the published edition of *Muṣannaf* of Ibn Abi Shaybah, 1:11, there is, "'Abd al-'Azīz ibn Abi Ṣuhayb," which is an error.

[3] Jinn.

[4] Ibn Abi Shaybah, *al-Muṣannaf*, 1:11.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20 and *Siyar a'lām an-nubalā'*, 11:122.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:122.

[7] Qāḍī Sharīk ibn 'Abdullāh, Abū 'Abdullāh an-Nakha'ī al-Kūfī, one of the prominent scholars. He related from Jāmi' ibn Shaddād, Ziyād ibn 'Ilāqah, Simāk ibn Ḥarb and a number of scholars. Muḥammad ibn Isḥāq, Qutaybah and and the two sons of Abū Shaybah and a group related from him. Ibn al-Mubārak said, "He had the greatest knowledge of [the people of] his land of the hadith reported from Sufyān." An-Nasā'ī said, "There is nothing wrong with him." Adh-Dhahabī said, "Sharīk had good hadith, was an imām, a jurist, and a prolific hadith scholar." He died in Dhū'l-Qa'dah, 177, at the age of 82 ؓ. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:210)

[8] Abu'l-Aḥwaṣ Salām ibn Sulaym ath-Thaqafī by clientage (*walā'*), al-Kūfī, one of the reliable scholars. He related from Ziyād ibn 'Ilāqah. Simāk ibn Ḥarb, Manṣūr ibn al-Mu'tamir and a group. Musaddad, Qutaybah, the two sons of Abū Shaybah and a group related from him. Yaḥyā ibn Ma'īn said that he was reliable and accurate. He had about 4,000 hadith. He died in 179. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:226

[9] Ḥāfiẓ Jarīr ibn 'Abd al-Ḥamīd the authority, Abū 'Abdullāh aḍ-Ḍabbī al-Kūfī, the hadith scholar of Rayy. He was born in 110. He listened to Manṣūr al-Mu'tamir, Ḥusayn ibn 'Abd ar-Raḥmān, al-A'mash and a number of scholars. 'Alī ibn al-Madīnī, Qutaybah, Ibn Ḥanbal and a large number of people related from him. Hadith scholars travelled to him because of his trustworthiness, memory and extensive knowledge. Jarīr died in Rayy in 188. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:247

[10] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20 and *Siyar a'lām an-nubalā'*, 11:123.

THOSE WHO RELATED FROM HIM

Abū Zur'ah, al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah and many others besides them related from him.[1]

HIS POSITION IN KNOWLEDGE

Abū Zur'ah said, "Hadith culminates in four men: of them Abū Bakr ibn Abī Shaybah had the most mastery over it, Aḥmad ibn Ḥanbal had the greatest understanding of it, Ibn Ma'īn had the most extensive collection of it among them, and 'Alī ibn al-Madīnī possessed the most knowledge of it among them."[2]

Abū Bakr had the greatest memory of the people of knowledge in discussion, and was the best of them in composing books.[3]

HIS DEATH

He died in Muḥarram 235.[4]

As-Sunan

BY SA'ĪD IBN MANṢŪR

HE ALSO HAS a lot of hadith with three transmitters. He says at the beginning of his *Sunan*:

Hushaym ibn Bashīr related to us from Ḥuṣayn ibn 'Abd ar-Raḥmān from 'Abd ar-Raḥmān ibn Abī Laylā that the Messenger of Allah ﷺ was concerned with how to gather people for the prayer. I suggested to send some men, each of whom would stand on one of the fortresses of Madīnah and each would announce the prayer for those near him. He did not like that. So they mentioned using a bell, but he did not like that. So 'Abdullāh ibn Zayd left, concerned because the Messenger of Allah ﷺ was concerned, and he dreamt of the *adhān*. In the morning, he went and said, "Messenger of Allah, I dreamt that a man was on the roof of the mosque wearing two green garments, calling the *adhān*." He claimed that the expressions of the entire *adhān* were repeated twice. "When he finished, he sat and then made supplication and then said the like of his first statement. When he reached, 'Come to the prayer. Come to success,' he then said, 'The prayer has been established. The prayer has been established. Allah is greater. Allah is greater. There is no god but Allah.'" 'Umar ibn

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20 and *Siyar a'lām an-nubalā'*, 11:123.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:20 and *Siyar a'lām an-nubalā'*, 11:127.

al-Khaṭṭāb stood up and said, "Messenger of Allah, in the night I dreamt the same as he dreamt in the night." He asked, "What kept you from telling me?" He answered, "Abdullāh ibn Zayd beat me to it and I was embarrassed." So the Muslims were amazed at that, and it became the *sunnah* afterwards. He commanded Bilāl to give the *adhān*.[1]

HIS LINEAGE

He is Abū 'Uthmān Sa'īd ibn Manṣūr ibn Shu'bah al-Marwazī, called aṭ-Ṭālaqānī, then al-Balkhī by residence. He lived near Makkah at the end of his life. He died there in Ramaḍān, 227, aged between eighty and ninety.[2]

HIS LISTENING TO ḤADĪTH

He listened to Mālik, al-Layth ibn Sa'd, Abū 'Awānah,[3] Fulayḥ ibn Sulaymān,[4] and their generation.[5]

HIS STUDENTS

Aḥmad, Muslim, Abū Dāwūd and a group related from him.[6]

TESTIMONIAL ON HIS BEHALF

Aḥmad spoke well of him and esteemed him. Abū Ḥātim said, "He was trustworthy, one of the accurate reliable ones. He dictated about 10,000 hadith from memory."[7]

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[1] Abū Dāwūd transmitted it in his *Sunan*, in the Book of Prayer, in the chapter on the beginning of the *adhān*, from Hushyam from Abu Bashir from Abū 'Umayr ibn Anas from some uncles of his among the Anṣār in the same way. Ibn Mājah transmitted it in his *Sunan*, in the Book of the *Adhān* and the *sunnah* in it, in the chapter of the beginning of the *adhān*.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:5.

[3] Abū 'Awānah, the imām and reliable *ḥāfiẓ*, hadith scholar of Basra, al-Waḍḍāḥ ibn 'Abdullāh, the client of Yazīd ibn 'Aṭā' al-Yashkurī al-Wāsiṭī al-Bazzār. He was born about 90. He related from al-Ḥakam ibn 'Utaybah, Ziyād ibn 'Ilāqah, Qatādah, Simāk ibn Ḥarb, 'Amr ibn Dīnār, and Manṣūr ibn al-Mu'tamir. He was one of the pillars of hadith. Ibn al-Mubārak, Ibn Mahdī, 'Affān ibn Muslim, Sa'īd ibn Manṣūr, Qutaybah ibn Sa'īd, Abu'l-Walīd aṭ-Ṭayālasī and Yaḥyā ibn Yaḥyā related from him. Yaḥyā ibn Sa'īd al-Qaṭṭān said, "How similar are his hadith to the hadith of Sufyān and Shu'bah!" 'Affān said, "I head Shu'bah say, 'If Abū 'Awānah relates to you from Abū Hurayrah then believe him.'" Adh-Dhahabī said, "The state continues that Abū 'Awānah is reliable. We do not say, 'He is like Ḥammād ibn Zayd.' Rather they prefer him to Isrā'īl and Ḥammād ibn Salamah. He is more trustworthy than Fulayḥ ibn Sulaymān. He has doubtful things which the two Shaykhs avoided transmitting." He died in Rabī' al-Awwal 177 in Basra.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:217–222. Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 9:40, al-Khaṭīb, *History of Baghdad*, 13:465, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:18.

[4] Fulayḥ ibn Sulaymān, the imām and hadith scholar, Abū Yaḥyā, al-'Adawī by clientage, al-Madanī. It is said that his name was 'Abd al-Malik. He related from Nāfi', az-Zuhrī, 'Abbās ibn Sahl as-Sā'idī and a group. Abū Dāwūd aṭ-Ṭayālisī, Sa'īd ibn Manṣūr, Shurayḥ ibn an-Nu'mān and a large group related from him. He was truthful, a scholar, one who had hadith. He was not strong in hadith. Ad-Dāraquṭnī said, "There is no harm in him." The two Shaykhs used him as an authority. He died in 178 in Madīnah. His hadith are on the level of *ḥasan*. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:202

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:5 and *Siyar a'lām an-nubalā*, 10:586.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:5.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:5.

Al-Musnad

BY AD-DĀRIMĪ

HE WAS FAMOUS for the *Musnad* which does not follow the technical usage of the term by hadith scholars. The first of the hadiths with three people in the chain in this *Musnad* is found in the "Chapter on urinating in the mosque". It is the following hadith:

Ja'far ibn 'Awn related to us that Yaḥyā ibn Sa'īd narrated that Anas said, "A Bedouin came to the Prophet ﷺ and when he stood up to urinate in a corner of the mosque, the Companions of the Messenger of Allah ﷺ shouted at him. The Prophet kept them from him and then called for a bucket of water and poured it on his urine."[1]

HIS LINEAGE

He is Abū Muḥammad 'Abdullāh ibn 'Abd ar-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd aṣ-Ṣamad at-Tamīmī ad-Dārimī as-Samarqandī. He travelled through the lands of Islam and learned hadith.[2]

HIS STUDENTS

Muslim, Abū Dāwūd, at-Tirmidhī, 'Abdullāh ibn Aḥmad ibn Ḥanbal, and Muḥammad ibn Yaḥyā adh-Dhuhlī[3] related from him.

HIS EXCELLENCE

'Abdullāh ibn Aḥmad related that his father said, "The *ḥuffāẓ* in Khorasan are four: Abū Zur'ah ar-Rāzī, Muḥammad ibn Ismā'īl al-Bukhārī, 'Abdullāh ibn 'Abd ar-Raḥmān ad-Dārimī as-Samarqandī, and al-Ḥasan ibn Shujā'[4] al-Balkhī.[5]

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[1] Ad-Dārimī, *as-Sunan*, 1:200. The hadith is authentic and al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of *Wuḍū'*, in the chapter on pouring water on urine in the mosque.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:115.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:116 and *Siyar a'lām an-nubalā'*, 12:225.

[4] Al-Ḥasan ibn Shujā' ibn Rajā', the critical *ḥāfiẓ* and consummate imām, Abū 'Alī al-Balkhī, one of the scholars. He had vast knowledge and travelled extensively. He met Makkī ibn Ibrāhīm and his generation in Balkh. He met 'Ubaydullāh ibn Mūsā, Abū Nu'aym, Abu'l-Walīd aṭ-Ṭayālasī, Yaḥyā ibn Yaḥyā, 'Alī ibn al-Madīnī, Ibn Rāhwayh and their generation. Al-Bukhārī related from him, and that is in the *Jāmi'* of at-Tirmidhī. Abū Zur'ah ar-Rāzī and others related from him. Ibn Ḥibbān said, "Al-Ḥasan ibn Shujā' was one of the people of hadith who travelled and wrote a lot, possessing great memorisation and study." He died when he was still young and people did not benefit from him. Al-Ḥākim said, "Ibn Shujā' was one of the imāms of hadith. He travelled and wrote. Then he died before the age of fifty." He died in the middle of Shawwāl 244 when he was 49.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:187–190, *al-'Ibar*, 1:442, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 2:282–284, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:104.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:188.

When news of his death reached Muhammad ibn Ismā'īl al-Bukhārī, he bowed his head and then raised it, saying, "*We belong to Allah and to Him we return.*" His tears began to flow down his cheeks. Then he recited:

If you remain you will be afflicted by the death of all the friends,
but the departure of your life—bother you!—is more grievous![1]

HIS BIRTH

He was born in the year in which Ibn al-Mubārak died, 181.[2]

HIS DEATH

He died on the Day of *at-Tarwiyah*, 255 and was buried on Friday, the Day of 'Arafah.[3]

THE TRANSMISSION OF THE *MUSNAD AD-DĀRIMĪ*

In the transmission of Abu'l-Waqt[4] of the *Musnad* of ad-Dārimī there are 3,557 hadith. He arranged them into 1,408 chapters. Allah knows best.

As-Sunan

BY ABŪ MUSLIM AL-KASHSHĪ

HE HAS MANY chains of transmission which contain three men. He is called both al-Kashshī and al-Kajjī. The first of his transmissions with three men is this hadith in the chapter on the excellence of *ṣadaqah*:

'Amr ibn Muḥammad al-'Uthmānī related to us from 'Abd ibn Nāfi' al-Anṣārī that Jābir ibn 'Abdullāh reported to him that the Messenger of Allah ﷺ said, "Whoever revives barren land has a reward for it. Whatever good is eaten of it is *ṣadaqah* for him."[1]

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:229, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:296.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:115.

[3] Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:295.

[4] The ascetic shaykh, generous imām, Sufi, Shaykh al-Islām, the *Musnid* of all regions, Abu'l-Waqt 'Abd al-Awwal, son of the Shaykh and long-lived hadith scholar, Abū 'Abdullāh 'Īsā ibn Shu'ayb ibn Ibrāhīm ibn Isḥāq as-Sijzī, then al-Harawī al-Mālīnī. He was born in 458. He listened to the *Ṣaḥīḥ* and the book of ad-Dārimī from Jamāl al-Islām Abu'l-Ḥasan 'Abd ar-Raḥmān ibn Muḥammad ad-Dāwūdī, and he listened to Abū 'Āṣim al-Faḍl ibn Yaḥyā, and Muḥammad ibn Abī Mas'ūd al-Fārisī. Ibn 'Asākir, as-Sam'ānī, Ibn al-Jawzī, and 'Umar ibn Ṭabarzad related from him. As-Sam'ānī said, "He was a right-acting shaykh with excellent renown and good character, he was much loved, humble, and sound." Ibn al-Jawzī said, "He was steadfast in recitation. He was right-acting with a lot of *dhikr*, night prayers and weeping according to the custom of the Salaf." He died in Malin in Shawwāl 512.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 20:303–311, Ibn Khallikān, *Wafayāt al-a'yān*, 3:226–227, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:166.

HIS LINEAGE

He is Abū Muslim Ibrāhīm ibn ʿAbdullāh al-Baṣrī al-Kashshī, the author of *Kitāb as-sunan*.[2]

HIS WORKING ON THE SUNAN

When he finished the hadith of the *Sunan*, he prepared a feast on which he spent a thousand dinars.[3]

When he came to Baghdad, in the quarter of Ghassān in his assembly he dictated to seven who took dictation, each of whom conveyed to the other, and people wrote from him while they were standing. Then the quarter was swept and it was reckoned that the number of those who attended with inkwells reached about 40,000, in addition to onlookers. Its chain is authentic. Al-Khaṭīb related that in his *History*.[4]

HIS DEATH

He died in 262.[5]

Kitāb al-Ishrāf fī Masāʾil al-Khilāf

BY IBN AL-MUNDHIR

IT IS A VERY VALUABLE BOOK INDEED. In it he mentioned the disagreements of the scholars while indicating their evidence, and he presented the hadith in a manner in which it is easy to apply *ijtihād* and deduction. The book begins:

Concerning the obligation of purification:

Allah Almighty obliged purification for the prayer in His Book. He says: "*You who believe, when you get up to pray, wash your faces and your hands and your arms to*

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[1] Ad-Dārimī transmitted it in his *Sunan* from Jābir ibn ʿAbdullāh, in the Book of Sales, in the chapter on whoever revives barren land is entitled to it. At-Tirmidhī transmitted it in his *Jāmiʿ*, in the Book of Rulings, in the chapter on what is mentioned of reviving barren land, from Saʿīd ibn Zayd and from Jābir ibn ʿAbdullāh.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:195 and *Siyar aʿlām an-nubalāʾ*, 13:423.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:195.

[4] Al-Khaṭīb, *History of Baghdad*, 5:121–122, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:196.

[5] The author erred. The correct position is that he died in 292, as is stated by adh-Dhahabī in *Siyar aʿlām an-nubalāʾ*, 13:425.

the elbows, and wipe over your heads, and wash your feet to the ankles" (5:6) and "*You who believe, do not approach the prayer when you are drunk, so that you will know what you are saying, nor in a state of major impurity—unless you are travelling—until you have washed yourselves completely.*" (4:43). Reliable traditions reported from the Messenger of Allah ● indicate that it is obligatory to be in a state of purity for the prayer. The scholars of the community agree that the prayer is only permitted with purity as long as there is a means to achieve it.

Ar-Rabīʿ ibn Sulaymān related to us from ʿAbdullāh ibn Wahb from Kathīr ibn Zayd from al-Wāʾil ibn Rabāḥ from Abū Hurayrah that the Messenger of Allah ● said, "Allah does not accept a prayer without purification nor *ṣadaqah* from misappropriated property."[1]

HIS LINEAGE

He is Abū Bakr Muḥammad ibn Ibrāhīm ibn al-Mundhir an-Naysābūrī, the Shaykh of the Ḥaram. He was named that because of his proximity to the Ḥaram and his occupation with teaching hadith in that blessed area.[2]

HIS BOOKS

He was the author of books whose like had not been written, like *Kitāb al-mabsūṭ fī'l-fiqh*, *Kitāb al-ijmāʿ*, *Kitāb at-tafsīr*, *Kitāb as-sunan* and other books.[3]

HIS POSITION IN KNOWLEDGE AND IJTIHĀD

He possessed great knowledge of the disagreements between scholars and their evidence. He was a *mujtahid* who did not model himself on anyone.[4]

Shaykh Abū Isḥāq[5] counted him in his generations of Shāfiʿī jurists because of the great extent to which he agreed with ash-Shāfiʿī. He said: "He wrote about the disagreement of scholars and no one had written anything like that. Those who agree and those who disagree have need of his work."[6]

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[1] Muslim transmitted it in his *Ṣaḥīḥ*, in the Book of Purification, in the chapter on the obligation of being in a state of purity for the prayer, by way of Saʿīd ibn Manṣūr, Qutaybah ibn Saʿīd, and Abū Kāmil al-Jaḥdarī, the three of them from Abū ʿAwānah, from Simāk ibn Ḥarb from Muṣʿab ibn Saʿd from Ibn ʿUmar. An-Nasāʾī transmitted it in his *Sunan*, in the Book of Purification, in the chapter on the obligation of the prayer, from Qutaybah from Abū ʿAwānah from Qatādah from Abu'l-Malīḥ from his father.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5 and *Siyar aʿlām an-nubalāʾ*, 14:590.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5.

[5] Ibrāhīm ibn ʿAlī ibn Yūsuf al-Fayruzābādī, Abū Isḥāq ash-Shīrāzī, the Shaykh and imām, the Shaykh al-Islām, author of books which spread far and wide. He was taken as a model in eloquence and debate. Students travelled to him from east and west. Requests for legal verdicts were brought by land and sea to be placed before him to answer. It used to be said that his supplication was answered. He wrote *at-Tanbīh*, *al-Muhadhdhib fī'l-fiqh*, *an-Nukat fī'l-khilāf*, *at-Tabṣirah fī uṣūl al-fiqh*, *Ṭabaqāt al-fuqahāʾ* and other books. He was born in 393 and died on Tuesday night, 21st Jumādā al-Ākhirah 470. Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 4:215–229.

[6] Abū Isḥāq ash-Shīrāzī, *Ṭabaqāt al-fuqahāʾ*, 108.

HIS LISTENING

He listened to Muḥammad ibn Maymūn,[1] ar-Rabīʿ ibn Sulaymān, Muḥammad ibn Ismāʿīl aṣ-Ṣāʾigh,[2] Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakam,[3] and many people.[4]

HIS STUDENTS

Muḥammad ibn Yaḥyā ibn ʿAmmār ad-Dimyāṭī,[5] Abū Bakr ibn al-Muqri',[6] and others related from him.[7]

HIS DEATH

He died in 318.[8]

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Sharḥ Maʿānī al-Āthār

BY AṬ-ṬAḤĀWĪ

THE BEGINNING OF IT HAS:

Abū Jaʿfar Aḥmad ibn Muḥammad ibn Salāmah al-Azdī aṭ-Ṭaḥāwī said, "One of my companions among the people of knowledge asked me to write a book in which I mentioned the traditions transmitted from the Messenger of Allah ﷺ concerning the rulings about which the people of heresy and weakness among the people of Islam imagine that some of them contradict others, due to their lack of knowledge of what is abrogating and what is abrogated, and what the people who have knowledge about this must know when there is testimony to it in the Articulate Book and the *Sunnah* on which there is agreement. I arranged it into chapters. In each book I will mention what it contains of abrogating and abrogated, the interpretations of scholars and their arguments with one another, and establish the proof for what I consider to be sound from them by what is sound like it in the Book, *Sunnah*, consensus, or *mutāwatir* statements (with multiple transmissions) of the Companions or Followers (*tābiʿūn*).

I looked into that and investigated it closely and extracted from it chapters in the manner which had been requested and made that into chapters. In each chapter I mentioned one of those categories. The first chapter with which I began was what was related from the Messenger of Allah ﷺ about purification.

Part of that is the chapter concerning water into which an impurity falls:

Muḥammad ibn Khuzaymah ibn Rāshid al-Baṣrī related to us from al-Ḥajjāj ibn al-Minhāl from Ḥammād ibn Salamah from Muḥammad ibn Isḥāq from ʿUbaydullāh ibn ʿAbd ar-Raḥmān from Abū Saʿīd al-Khudrī that the Messenger of Allah ﷺ used to perform *wuḍū'* with water from the well of Buḍāʿah. It was said, 'Messenger of Allah, carcasses and menstrual cloths are thrown into it.' He said, 'Water does not become impure.'"[1]

HIS LINEAGE

He was Abū Jaʿfar Aḥmad ibn Muḥammad ibn Salāmah ibn ʿAbd al-Malik al-Azdī al-Ḥijrī al-Miṣrī Imām aṭ-Ṭaḥāwī, ascribed to Ṭaḥā, one of the districts of Egypt.[2]

HIS LISTENING TO SCHOLARS

He listened to Hārūn ibn Saʿīd al-Aylī, Yūnus ibn ʿAbd al-Aʿlā, Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakam, Baḥr ibn Naṣr[3] and a large group of the companions of Ibn Wahb.[4]

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[1] Muḥammad ibn Maymūn ibn al-Khayyāṭ al-Bazzāz, Abū ʿAbdullāh al-Makkī. He related from Ibn ʿUyaynah, al-Walīd ibn Muslim, Mudhmil ibn Ismāʿīl and others. At-Tirmidhī, an-Nasā'ī, Ibn Mājah and others related from him. Abū Ḥātim said, "He spoke little and possessed a good memory." It is said that he was a Baghdadī who lived in Makkah. Ad-Dūlābī said, "He died in 252." Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:485

[2] The hadith scholar of Makkah, Muḥammad ibn Ismāʿīl aṣ-Ṣāʾigh, Abū Jaʿfar. He listened to Abū Usāmah, Shabābah and their generation. He died in 276 close to the age of 90. Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:170

[3] Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakam ibn Aʿyan ibn Layth, Abū ʿAbdullāh al-Miṣrī the jurist. He related from his father, Ibn Wahb, ash-Shāfiʿī, al-Qaʿnabī and a group. An-Nasā'ī, Abū Ḥātim, Ibn Khuzaymah, Ibn Ṣāʿid and others related from him. An-Nasā'ī said that he is reliable. Murrah said, "He is truthful. There is nothing wrong with him." Murrah said, "He is too noble to lie." Ibn Khuzyamah said, "I have not seen among the jurists of Islam anyone who has more knowledge of the verdicts of the Companions than him." He was born in 182 and died in Dhū'l-Qaʿdah 268. Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:260–261

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5 and *Siyar aʿlām an-nubalā'*, 14:490.

[5] The shaykh and reliable hadith scholar, Abū Bakr Muḥammad ibn Yaḥyā ibn ʿAmmār ad-Dimyāṭī. He listened to Muḥammad ibn Zabbān and heard the Book of al-Layth from him. He listened to *Kitāb al-ishrāf* from Abū Bakr ibn al-Mundhir, and he listened to Muḥammad ibn Ibrāhīm ad-Dubaylī. Abū ʿUmar Aḥmad ibn Muḥammad aṭ-Ṭalmanakī, Yaḥyā ibn ʿAlī aṭ-Ṭaḥḥān and the Egyptians related from him. He died in 384.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 16:504.

[6] The Imām and traveller, the trustworthy *ḥāfiẓ*, Abu Bakr Muhammad ibn Ibrahīm ibn ʿAlī ibn ʿĀṣim ibn Zādhān al-Iṣbahānī al-Khāzin, known as Ibn al-Muqri', the author of *al-Muʿjam al-kabīr* and *Forty Ḥadīth*. He compiled the *Musnad* of Abū Ḥanīfah and extracted lessons from himself. Ibn Mardawayh said, "He is trustworthy, reliable, someone with principles." Ibn al-Muqri' used to say, "My school in the principles is that of the school of Aḥmad ibn Ḥanbal and Abū Zurʿah ar-Rāzī." He lived to the age of 96, dying in Shawwāl 381. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:184–185

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5 and *Siyar aʿlām an-nubalā'*,14:490.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:5 and *Siyar aʿlām an-nubalā'*, 14:492.

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[1] Imām aṭ-Ṭaḥāwī, *Sharḥ Maʿānī al-Āthār*, 1:11.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:29 and *Siyar aʿlām an-nubalā'*, 15:27, and Ibn Khallikān, *Wafayāt al-aʿyān*, 1:71.

[3] Baḥr ibn Naṣr ibn Sābiq, the Imām and reliable hadith scholar, Abū ʿAbdullāh, al-Khawlānī by clientage, al-Miṣrī. He related from ʿAbdullāh ibn Wahb, Ayyūb ibn Suwayd, Muḥammad ibn Idrīs ash-Shāfiʿī, and Ashhab ibn ʿAbd al-ʿAzīz. Abū Jaʿfar aṭ-Ṭaḥāwī, Ibn Khuzaymah, Abū ʿAwānah, Ibn Jawṣā, Ibn Abī Ḥātim and Abu'l-ʿAbbās al-Aṣamm related from him. Ibn Abī Ḥātim and others said that he was reliable. He died in Shaʿbān 267.

See Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 2:419, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:502–503, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:420, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:152.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 15:28.

HIS STUDENTS

Aḥmad ibn al-Qāsim al-Khashshāb,[1] Abū Bakr al-Muqriʾ, aṭ-Ṭabarānī, Muḥammad ibn Bakr ibn Maṭrūḥ and others[2] related from him.

HIS BIRTH

He was born in 239.[3]

He was trustworthy, reliable, and an intelligent jurist.[4] He was the leader of the Ḥanafis in Egypt,[5] and he was initially a Shāfiʿī reading to al-Muzanī. One day [al-Muzanī] said to him, "By Allah, nothing has come from you." He became angry at what he said and moved to Aḥmad ibn Abī ʿImrān al-Ḥanafī.[6] When he wrote his *Mukhtaṣar*, he said, "May Allah have mercy on Abū Ibrāhīm. If he had been alive, he would have expiated his oath."[7]

The author of these lines says: This ruling was according to the school of al-Muzanī, not the school of aṭ-Ṭaḥāwī. In the view of the Ḥanafis, it is an ineffectual oath for which expiation is not obliged, but the Shāfiʿīs consider it to be a binding oath. A ineffectual oath is one which the tongue utters without any intention.

He was the nephew of al-Muzanī.[8]

Another reason is also mentioned about his move from the school of ash-Shāfiʿī,[9]

HIS BOOKS

He has useful books about the Ḥanafī school. He spent a good effort, according to

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[1] The unique *ḥāfiẓ*, Abu'l-Faraj Aḥmad ibn al-Qāsim ibn ʿUbaydullāh ibn Mahdī al-Baghdādī ibn al-Khashshāb, living in the frontier town of Tarsus. He related in Damascus and elsewhere from Muḥammad ibn Jarīr, Abu'l-Qāsim al-Baghawi, and Abū Jaʿfar aṭ-Ṭaḥāwī. Tammām ar-Rāzī, ʿAbd al-Wahhāb al-Maydānī and Muḥammad ibn ʿAwf al-Muzanī related from him. He died in Ṣafar 364.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 16:151, al-Khaṭīb, *History of Baghdad*, 4:353–354, Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:48.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:30, and *Siyar aʿlām an-nubalāʾ*, 15:28.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:28.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:30 and *Siyar aʿlām an-nubalāʾ*, 15:29.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:30.

[6] The noted scholar and imām, Shaykh of the Ḥanafis, Abū Jaʿfar Aḥmad ibn Abī ʿImrān, Mūsā ibn ʿĪsā al-Baghdādī, the jurist, hadith scholar and *ḥāfiẓ*. He was born in 200 and lived in Egypt. He related from ʿĀṣim ibn ʿAlī and Bishr ibn al-Walīd al-Kindī. He studied *fiqh* with Bishr, Ibn Samāʿah, and the companions of Abū Yūsuf and Muḥammad. Abū Jaʿfar aṭ-Ṭaḥāwī kept his company and learned *fiqh* with him. He was appointed Judge of Egypt for a time after Bakkār ibn Qutaybah. He was one of the seas of knowledge. He was described as having memory and ample intelligence. He related a lot of hadith from memory. He died in Muḥarram, 280.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 13:334–335 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:175.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:30 and *Siyar aʿlām an-nubalāʾ*, 15:29, and Ibn Khallikān, *Wafayāt al-aʿyān*, 1:71.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:31.

[9] Muḥammad ibn Aḥmad ash-Shurūṭī said, "I asked aṭ-Ṭaḥāwī, 'Why did you differ from your maternal uncle and choose the school of Abū Ḥanīfah?' He replied, 'Because I saw that my uncle spent a long time looking at the books of Abū Ḥanīfah. That is why I moved to him.'" *Wafayāt al-aʿyān*, 1:71

what is claimed, in strengthening the Ḥanafī school. His books indicate the vast extent of his knowledge.

He wrote about the disagreements of the jurists, preconditions and the rulings of the Qurʾān.[1]

HIS DEATH

He died at the beginning of Dhū'l-Qaʿdah 321 at about the age of 80.[2]

Know that the *Mukhtaṣar* (Synposis) of aṭ-Ṭaḥāwī indicates that he was a *mujtahid* in the *madhhab*. He was not a pure imitator of the Ḥanafis. In his *Synopsis*, he chose things which differed from Abū Ḥanīfah. That is why this *Mukhtaṣar* did not obtain acceptance with Ḥanafī *fuqahāʾ* because of their stubbornness in imitation.

Al-Kafawī said in the *Ṭabaqāt al-Ḥanafiyyah*, "*Kitāb aḥkām al-Qurʾān* consists of more than ten sections. His books include: a commentary on *al-Jāmiʿ al-kabīr*, a commentary on *al-Jāmiʿ aṣ-ṣaghīr*, the large *Kitāb ash-shurūṭ*, the small *Kitāb ash-shurūṭ*, the medium *Kitāb ash-shurūṭ*, *Kitāb as-sajalāt wa'l-waṣāyā wa'l-farāʾiḍ*, the *Major History*, *The Merits of Abū Ḥanīfah*, *an-Nawādir al-fiqhiyyah*, *Nawādir al-ḥikāyāt*, and *Kitāb ikhtilāf ar-riwāyāt ʿalā madhhab al-Kūfiyyīn*. Allah knows best."

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Al-Amālī

BY AL-MAḤĀMILĪ

THIS BOOK IS a synopsis of about sixteen parts which begins:

As-Sarī related to us from Muḥammad ibn Jaʿfar from Shuʿbah from al-Ḥakam from Ibrāhīm from ʿAlqamah from ʿAbdullāh that the Prophet ﷺ prayed *Ẓuhr* with five *rakʿats* and performed two prostrations after the *salām*. Shuʿbah said, "I heard Ḥammād and Sulaymān relate that Ibrāhīm did not know whether he had prayed three or five *rakʿats*.[3]

HIS LINEAGE

He is the shaykh of Baghdad and its hadith scholar, Qāḍī Abū ʿAbdullāh al-Ḥusayn ibn Ismāʿīl ibn Muḥammad aḍ-Ḍabbī al-Baghdādī. He was the Judge of Kufa for about sixty years.[4]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:31.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:31 and *Siyar aʿlām an-nubalāʾ*, 15:31.

[3] The hadith is sound. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book on Forgetfulness, in the chapter on when someone prays five *rakʿats*."

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:259.

HIS BIRTH

He was born at the beginning of 235.[1]

HIS LISTENING TO SCHOLARS

The beginning of his listening to scholars was in 244,[2] when he listened to Abū Hudhāfah as-Sahmī, the companion of Mālik, ʿAmr ibn ʿAlī al-Fallās, Aḥmad ibn al-Miqdām,[3] Yaʿqūb ibn Ibrāhīm ad-Dawraqī,[4] Muḥammad ibn al-Muthannā al-ʿAnzī,[5] az-Zubayr ibn Bakkār,[6] and their generation.[7]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:259.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:259.

[3] Aḥmad ibn al-Miqdām ibn Sulaymān al-Ashʿath, the accurate imām, Abu'l-Ashʿath al-ʿIjlī al-Baṣrī. He listened to Ḥammād ibn Zayd, Fuḍayl ibn ʿIyāḍ, and Muʿtamir ibn Sulaymān. Al-Bukhārī, at-Tirmidhī, an-Nasāʾī, Ibn Mājah, al-Baghawī, Ibn Abī Dāwūd, al-Maḥāmilī and Ibn Khuzyamah related from him. An-Nasāʾī said that he is reliable. Ibn Khuzaymah said that he was a man of hadith. Abū Ḥātim said, "His place is truthfulness." He died in Ṣafar, 253.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:219–220, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 2:78, al-Khaṭīb, *History of Baghdad*, 5:162–166, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:81–82, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:127.

[4] Yaʿqūb ibn Ibrāhīm ibn Kathīr, the *ḥāfiẓ* and authoritative imām, Abū Yūsuf al-ʿAbdī al-Qaysī by clientage, ad-Dawraqī. He was born in 166. He related from ʿAbd al-ʿAzīz ibn Abī Ḥāzim, Hushaym, Sufyān ibn ʿUyaynah, Jarīr, Ghandar, Yaḥyā al-Qaṭṭān, Wakīʿ, Yazīd and ʿAbd ar-Raḥmān. He travelled and collected and was distinguished in this field. The group of the Six, Abū Zurʿah, al-Maḥāmilī, Abū Ḥātim, Ibn Abī'd-Dunyā, Zakariyyā Khayyāṭ as-Sunnah, Ibn Khuzaymah, Ibn Ṣāʿid and Ibn Abī Dāwūd related from him. An-Nasāʾī and others considered him reliable. Al-Khaṭīb said, "He was reliable, an accurate *ḥāfiẓ*. He wrote the *Musnad*." Abū Ḥātim said that he was truthful. He died in 252.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:141–144, *Ṭabaqāt Ibn Saʿd*, 7:360, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 9:22, al-Khaṭīb, *History of Baghdad*, 14:277–280, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:381, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:126.

[5] Muḥammad ibn al-Muthannā ibn ʿUbayd ibn Qays ibn Dīnār, the imām and firm *ḥāfiẓ*, Abū Mūsā al-ʿAnzī al-Baṣrī. He was born in 167. He related from Sufyān ibn ʿUyaynah, Muʿtamir ibn Sulaymān, Ghandar and Yaḥyā al-Qaṭṭān. He compiled and wrote, and he wrote a lot. The Group of Six, Abū Zurʿah, Abū Ḥātim, Baqī, Ibn Abī'd-Dunyā, Jaʿfar al-Firyābī, Abū Yaʿlā, Abū Bakr ibn Abī Dāwūd, Ibn Khuzaymah, Ibn Ṣāʿid and al-Maḥāmilī related from him. Muḥammad ibn Yaḥyā adh-Dhuhlī said that he was authoritative. Ṣāliḥ Jazarah said that he was truthful in speech." Ibn Ḥibbān said, "He was a man of books. He only read from his book." Al-Khaṭīb said, "He was truthful and scrupulous." He died in Dhū'l-Qaʿdah, 252.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:123–126, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 8:95, al-Khaṭīb, *History of Baghdad*, 3:283–286, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:425–427, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:126.

[6] The scholar and *Ḥāfiẓ*, genealogist, Judge and governor of Makkah, Abū ʿAbdullāh az-Zubayr ibn Abī Bakr Bakkār ibn ʿAbdullāh ibn Muṣʿab ibn Thābit ibn ʿAbdullāh ibn az-Zubayr ibn al-ʿAwwām al-Asadī al-Madanī al-Makkī. He was born in 172. He listened to Sufyān ibn ʿUyaynah, an-Naḍr ibn Shumayl, and Muṣʿab ibn ʿAbdullāh az-Zubayrī. Ibn Mājah in his *Sunan*, Abū Ḥātim ar-Rāzī, Ibn Abī'd-Dunyā and al-Maḥāmilī related from him. He was the author of a book, *Nasab Quraysh*. Adh-Dhahabī said, "It is a large precious book." Ad-Dāraquṭnī said, "He is reliable." He died on 21st Dhū'l-Qaʿdah 256 in Makkah.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 12:311–315, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 3:585, Khaṭīb, *History of Baghdad*, 8:467–471, Ibn Khallikān, *Wafayāt al-aʿyān*, 2:311–313, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 3:312–314, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:133–134.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:259.

HIS STUDENTS

Ad-Dāraquṭnī, Ibn Jāmiʿ, Daʿlaj,[1] and others related from him.[2]

He listened to hadith from seventy of the companions of Ibn ʿUyaynah[3] and 10,000 men used to attend his gathering.[4]

He resigned from the post of judge at the end of his life. He was praised for his administration.[5]

In his house in Kufa he held a gathering for *fiqh*. The people of knowledge and scholarly investigation continued to frequent it.[6]

Muḥammad in al-Ḥusayn said, "I dreamt that someone was saying, 'Allah defends the people of Baghdad against affliction by al-Maḥāmilī.'"[7]

HIS DEATH

Al-Maḥāmilī dictated to a gathering as was his custom on 12th Rabīʿ al-Ākhir 330. Then he fell ill and died ten days later. (The original source says fifteen days.)[8]

As-Sunan

BY AD-DĀRAQUṬNĪ

THE HIGHEST OF HIS chains contains five men. This book has several transmissions: (1) The transmission of Ibn Bishrān[9] from ad-Dāraquṭnī. (2) Transmission of Abū Ṭāhir al-Kātib. (3) Transmission of al-Barqānī.

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[1] Daʿlaj ibn Aḥmad ibn Daʿlaj ibn ʿAbd ar-Raḥmān, the hadith scholar and authority, the jurist, Imām Abū Muḥammad as-Sijistānī. He was born in 259, or a little before that. He related from ʿAbdullāh ibn Aḥmad ibn Ḥanbal, Muḥammad ibn Ayyūb al-Bajalī, Abu Muslim al-Kajjī, ʿUthmān ibn Saʿīd ad-Dārimī, Ibn Khuzaymah and al-Maḥāmilī. Ad-Dāraquṭnī, Ibn Jāmiʿ and al-Ḥākim related from him. Abū Saʿīd ibn Yūnus said, "He transmitted in Egypt and was reliable." Al-Ḥākim said, "Daʿlaj the jurist was the shaykh of the people of hadith in his time." Ad-Dāraquṭnī said, "I have not seen among our shaykhs anyone more reliable than Daʿlaj." He died in 351.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 16:30–35, al-Khaṭīb, *History of Baghdad*, 8:387–392, Ibn Khallikān, *Wafayāt al-aʿyān*, 2:271–272, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:8.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:260.

[3] Al-Khaṭīb, *History of Baghdad*, 8:20, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:260.

[4] Al-Khaṭīb, *History of Baghdad*, 8:20, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:260.

[5] Al-Khaṭīb, *History of Baghdad*, 8:22, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44.

[6] Al-Khaṭīb, *History of Baghdad*, 8:22, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:260.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44.

[8] Al-Khaṭīb, *History of Baghdad*, 8:22–23, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:44 and *Siyar aʿlām an-nubalāʾ*, 15:261.

[9] The shaykh and truthful scholar, Abū Bakr Muḥammad ibn al-Wāʿiẓ, Imām Abu'l-Qāsim ʿAbd

THE DIFFERENCES IN TRANSMISSIONS

These transmissions differ in order and in additions and omissions, in the ascription and lineage of some of the transmitters, and in the exact words and expressions, but there is no disagreement in the roots of the hadith except for the Book of Racing which is not found in the transmission of Ibn ʿAbd ar-Raḥīm.

THE PREFACE OF THE BOOK

He began his book with the hadith of the two *qullahs* (measures of water) and he was extensive in recounting his *isnāds* and paths of transmission. He transmitted 54 *isnāds* for this hadith, nine of which have the words, "When the water amounts to forty *qullahs*," the first of which is from Jābir,[1] which he considered weak, and the rest from ʿAbdullāh ibn ʿAmr,[2] may Allah be pleased with them,[3] some with the words, "It does not become impure" and some with the words, "Nothing makes it impure."

As for the forty-five, one of them is from Abū Hurayrah ☙ with the words, "When the water amounts to two *qullahs* or more, nothing makes it impure."[4] The second is from Ibn ʿAbbās ☙: "When the water is two *qullahs* or more, nothing makes it impure,"[5] The rest are from Ibn ʿUmar ☙ some of which are from Ibn ʿUmar from the Prophet ☙ and some from Ibn ʿUmar from his father with the words, "When the water is two *qullahs*. . ."[6]

All of this indicates the strength of his memory and performance.

HIS LINEAGE

He is ʿAlī ibn ʿUmar ibn Aḥmad ibn Mahdī ibn Masʿūd ibn Dīnār ibn ʿAbdullāh, Abu'l-Ḥasan ash-Shāfiʿī al-Baghdādī ad-Dāraquṭnī.[7]

Dār al-Quṭn is a large place in Baghdad.[8]

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al-Malik ibn Muḥammad ibn ʿAbdullāh ibn Bishrān al-Umawī by clientage, al-Baghdādī, the transmitter of *Sunan ad-Dāraquṭnī* from the author. He listened to Muḥammad ibn al-Muẓaffar and Abū Bakr ibn Shādhān. He was one of the prolific trustworthy scholars. Abū Bakr al-Khaṭīb, Abū ʿAlī al-Burdānī and ʿAbd ar-Raḥmān ibn Aḥmad, the transmitter of the *Sunan*, related from him. As-Silafī said, "I asked Shujāʿ adh-Dhuhlī about him and he said, 'He was a shaykh with excellent listening to scholars, good sources, and was truthful in what he related of hadith." He was born in Jumadā al-Ākhirah 373. He died in Jumādā al-ūlā 448.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:26, al-Khaṭīb, *History of Baghdad*, 2:348–349, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 278.

[1] See *Sunan ad-Dāraquṭnī*, 1:91.

[2] It is like that in the published edition, "ʿAbdullāh ibn ʿAmr," and this is correct. In the Persian source it is "Ibn ʿUmar", which is a misprint.

[3] See *Sunan ad-Dāraquṭnī*, 1:20–21.

[4] See *Sunan ad-Dāraquṭnī*, 1:16.

[5] See *Sunan ad-Dāraquṭnī*, 1:18.

[6] See *Sunan ad-Dāraquṭnī*, 1:9–18.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:199 and *Siyar aʿlām an-nubalāʾ*, 16:449.

[8] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:298.

HIS BIRTH

He was born in 306.[1]

HIS LISTENING

He listened to Abu'l-Qāsim al-Baghawī,[2] Abū Bakr ibn Abī Dāwūd,[3] Ibn Ṣāʿid,[4] Ḥusayn al-Maḥāmilī and others.[5]

HIS JOURNEY

He travelled to Baghdad, Kufa, Basra, The Levant, Wasit, Egypt and the lands of Islam.[6]

HIS STUDENTS

Al-Ḥākim, ʿAbd al-Ghanī al-Mundhirī the author of *at-Targhīb waʾt-tarhīb*, Tammām ar-Rāzī, the author of the famous *al-Fawāʾid*, and Abū Nuʿaym al-Aṣbahānī the author of *Ḥilyat al-awliyāʾ* related from him.[7]

HIS POSITION IN KNOWLEDGE

He was an imām in recitation and grammar. He was unique in his time, the imām of his age in the knowledge of defects in hadith and the names of transmitters.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:199.

[2] He is al-Baghawī, the great reliable *ḥāfiẓ*, the *Musnid* of the world, Abu'l-Qāsim ʿAbdullāh ibn Muḥammad ibn ʿAbd al-ʿAzīz ibn al-Marzibān al-Baghawī by origin, al-Baghdādī, son of the daughter of Aḥmad ibn Manīʿ. He was born in Ramaḍān 214. He began to listen under the tutelage of his uncle ʿAlī ibn ʿAbd al-ʿAzīz. He collected and wrote a hadith collection structured according to the Companions. He lived a long time. Most of those who related *Ṣaḥīḥs* use him as an authority, like al-Ismāʿīlī, ad-Dāraquṭnī, and al-Barqānī. He lived to the age of 103. He died on the night of the *ʿĪd al-Fiṭr*, 310. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:302–304

[3] The *ḥāfiẓ* and scholar, the model of hadith scholars, Abū Bakr ʿAbdullāh, the great *ḥāfiẓ*, Ibn Abī Dāwūd Sulaymān ibn al-Ashʿath as-Sijistānī, the author of books. He was born in the region of Sijistan in 230. Al-Khallāl said, "Ibn Abī Dāwūd had more memory than his father." Adh-Dhahabī said, "In addition to his vast expanse of knowledge, Abū Bakr had a strong self and was conceited. May Allah Almighty excuse him." Ad-Dāraquṭnī was asked abut Ibn Abī Dāwud and said, "He was reliable but made many errors when commenting on hadith." He died in Dhū'l-Ḥijjah 316. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:328–332

[4] Yaḥyā ibn Muḥammad ibn Ṣāʿid, son of the scribe, the Imām and *ḥāfiẓ*, excellent hadith scholar of Iraq, Abū Muḥammad al-Hāshimī al-Baghdādī, the client of the caliph Abū Jaʿfar al-Manṣūr, the great traveller, with knowledge of hadith blemishes and narrators. He was born on 228. He listened to Aḥmad ibn Manīʿ, Yaʿqūb ad-Dawraqī, Muḥammad ibn Bashshār, al-Ḥasan ibn ʿArafah, Bakkār ibn Qutaybah, and Muḥammad ibn Ismāʿīl al-Bukhārī. Al-Jiʿābī, aṭ-Ṭabarānī, Ibn ʿAdī, and a lot of people related from him. Al-Khalīlī said, "He is reliable, an imām who surpassed the people of his age in memorisation." Ad-Dāraquṭnī said, "He was a firm, reliable *ḥāfiẓ*." Al-Khaṭīb said, "Ibn Ṣāʿid had an immense position in knowledge and had books on the *sunan* and arranged them according to rulings." He died in Kufa in Dhū'l-Qaʿdah, 318.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 14:501–507, al-Khaṭīb, *History of Baghdad*, 14:231–234, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:280.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:199.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:199.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:199 and *Siyar aʿlām an-nubalāʾ*, 16:451.

Al-Khaṭīb, al-Ḥākim and the imāms of this craft testified to his excellence and pre-eminence.[1]

He knew the schools of the jurists, literature and poetry. He memorised the *diwāns* (collections) of a group of poets.[2]

HIS MEMORY AND PRECISION

In his youth ad-Dāraquṭnī attended the assembly of Ismā'īl aṣ-Ṣaffār,[3] and he sat copying a section while aṣ-Ṣaffār was dictating. A man said, "It is not proper for you to listen while copying." He said, "My understanding of dictation is different from your understanding. Do you recall how much the shaykh has dictated?" "No," he answered. He said, "He has dictated 18 hadith. The first hadith was from so-and-so from so-and-so and its text was such-and-such. The second was from so-and-so and its text was such-and-such." He continued until he had mentioned all the hadith. The people were amazed at him.[4]

Ad-Dāraquṭnī was asked, "Have you seen anyone like yourself?" He answered, "Allah Almighty says, *'Do not claim purity for yourselves.'* (53:32)"[5]

SOME OF HIS UNCOMMON QUALITIES

Abu'l-Ḥasan al-Bayḍāwī[6] brought ad-Dāraquṭnī a man who was a stranger to read something to him. He refused and made some excuses. He said, "This is a man who is a stranger." He asked him to dictate some hadith to him and so he dictated from memory to him in a session in which his hadith exceeded twenty, the text of all of those that had the wording, "The best thing is a gift when there is need." So the man left and then came afterwards and he gave him something as a gift, and so he brought

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:200.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:200.

[3] The Imām, grammarian and man of letters, the *Musnid* of Iraq, Abū 'Alī Ismā'īl ibn Muḥammad ibn Ismā'īl al-Baghdādī aṣ-Ṣaffār. He was born in 247. He listened to al-Ḥasan ibn 'Arafah and Muḥammad ibn 'Ubaydullāh ibn al-Munādī and kept the company of Abu'l-'Abbās al-Mubarrad and took a lot from him. Ad-Dāraquṭnī, Ibn Mandah, and Muḥammad ibn al-Ḥusayn ibn al-Faḍl al-Qaṭṭān related from him. Ad-Dāraquṭnī said, "He was reliable, and fanatical about the *sunnah*." Adh-Dhahabī said, "Elevated chains reached him." Al-Ḥākim related from a man from him. He had poetry and virtues and was advanced in Arabic. He died in Baghdad on 14 Muḥarram, 341.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:440–441, al-Khaṭīb, *History of Baghdad*, 6:302–304, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:358.

[4] Al-Khaṭīb, *History of Baghdad*, 12:36, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:200 and *Siyar a'lām an-nubalā'*, 16:453.

[5] Al-Khaṭīb, *History of Baghdad*, 12:35, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:200 and *Siyar a'lām an-nubalā'*, 16:453.

[6] Muḥammad ibn 'Abdullāh ibn Aḥmad ibn Muḥammad, Abu'l-Ḥasan ibn Qāḍī Abū 'Abdullāh al-Bayḍāwī. He related from Abu'l-Ḥasan ibn al-Jundī and Ismā'īl ibn al-Ḥasan aṣ-Ṣarṣarī. He was truthful. He was the son-in-law of Qāḍī Abu'ṭ-Ṭayyib aṭ-Ṭabarī. He was appointed judge for a quarter of Karkh. He was a jurist in the school of ash-Shāfi'ī. He died in Sha'bān 488 at the age of 76. (al-Khaṭīb al-Baghdādī, *History of Baghdad*, 3:239 and as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah al-kubrā*, 4:196.

him near to him and dictated to him from memory seventeen hadith whose text is: *"When the noble of a people comes to you, honour him."*[1]

Among his uncommon qualities is that while he was praying, the reader read "Bashīr ibn Dhu'lūq" and ad-Dāraquṭnī said, "Glory be to Allah!" [to alert the reader to the mistake]. He said, "Bashīr" and ad-Dāraquṭnī said, "Glory be to Allah!" He said, "Yusayr" and ad-Dāraquṭnī said, *"Nūn,[2] by the pen and what they write down."* (68:1)[3]

It is related that ad-Dāraquṭnī stood praying supererogatory prayers while the reader read "'Amr ibn Sa'īd." Ad-Dāraquṭnī said, "Glory be to Allah" and the reader stopped and so he recited, *"O Shu'ayb,[4] do your prayers instruct you?"* (11:87)[5]

HIS DEATH

He died on 8th Dhū'l-Qa'dah, Thursday, 385.[6]

Abū Naṣr ibn Mākūlā[7] said, "I dreamt that I was asking about the state of ad-Dāraquṭnī in the Next World and I was told, 'That one is called the Imām in the Garden.'"[8]

As-Sunan al-Kubrā

BY AL-BAYHAQĪ

IN IT IMAM al-Bayhaqī follows the order of the *Mukhtaṣar* of al-Muzanī. He divided it into 202 sections. We read at the end of his *Sunan*:

Chapter on the waiting period of an *umm al-walad* (a slave woman who is the mother of her master's child) when her master dies. Abū 'Abdullāh reported to us from Abu'l-Walīd from Muḥammad ibn Aḥmad ibn Zuhayr from 'Abdullāh ibn Hāshim from Wakī' from Mis'ar and Sufyān from 'Abd al-Karīm that Mujāhid said that it is three months. It is reported from Wakī' from Sa'īd from al-Ḥakam that Ibrāhīm said that it is three months. We related it from 'Aṭā', Ṭāwūs, 'Umar ibn 'Abd al-'Azīz and Abū Qilābah.[1]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:201 and *Siyar a'lām an-nubalā'*, 16:456.

[2] To alert the reader that it is was Nusayr with *nūn* and not Yusayr.

[3] Al-Khaṭīb, *History of Baghdad*, 12:39, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:202 and *Siyar a'lām an-nubalā'*, 16:455.

[4] To alert the reader that it was not 'Amr ibn Sa'īd but 'Amr ibn Shu'ayb.

[5] Al-Khaṭīb, *History of Baghdad*, 12:39, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:202 and *Siyar a'lām an-nubalā'*, 16:455.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:202.

[7] Ibn Mākūlā, the great governor and brilliant *Ḥāfiẓ*, Abū Naṣr 'Alī ibn Hibatullāh al-Baghdādī, the author of *al-Ikmāl* and other things. He was born in Sha'bān, 422. Al-Ḥumaydī said, "I have never consulted al-Khaṭīb in anything but that he sent me to a book and said, 'So that I can investigate.' I did not consult Ibn Mākūlā on anything but that he answered me as if he were reading the book." As-Sam'ānī said, "Ibn Mākūlā was intelligent, a *ḥāfiẓ* with knowledge. He had such capacity for memory (*ḥifẓ*) that he was called the second al-Khaṭīb. He was an excellent grammarian and an eminent poet. He had a lot of poetry, was eloquent in expression and sound in transmission." He was killed in Jurjan in around 470. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:62.

[8] Al-Khaṭīb, *History of Baghdad*, 12:40, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:203 and *Siyar a'lām an-nubalā'*, 16:457.

Kitāb Ma'rifat as-Sunan wa'l-Āthār

BY AL-BAYHAQĪ

IT IS ALSO WRITTEN by al-Bayhaqī. They said that its aim was to describe ash-Shāfi'ī's knowledge of the *sunnahs* and reports (*āthār*).[2] Tāj ad-Dīn as-Subkī[3] said, "A Shāfi'ī jurist cannot dispense with it."[4]

This book is in four volumes. The *Greater Sunan* is in ten volumes.[5]

He says in *Kitāb ma'rifat as-sunan wa'l-āthār*:

Abū 'Abdullāh al-Ḥāfiẓ reported to us from az-Zubayr ibn 'Abd al-Wāḥid al-Ḥāfiẓ from Ḥamzah ibn 'Alī al-'Aṭṭār in Egypt that ar-Rabī' ibn Sulaymān reported: "Ash-Shafi'ī ﷺ was asked about fate (*qadar*) and he recited:

What You wished *was*, even if I did not wish it.
  What I wished, if He does not wish it, is not.
You created the slaves according to what You know,
  and youth and the aged proceed according to knowledge.
You are generous to this one and disappoint that one.
  You help this one and do not help that one.

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[1] *As-Sunan al-kubrā*, 10:585–586.

[2] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 4:9.

[3] He is 'Abd al-Wahhāb ibn 'Alī as-Subkī, Abū Naṣr Tāj ad-Dīn. He was born in 727. Ibn ash-Shiḥnah and Yūnus ad-Dabusi gave him *ijāzahs*. He himself read to al-Mizzī and kept the company of adh-Dhahabī. He trained in seeking hadith with Taqī ad-Dīn ibn Rāfi' and Am'an. He wrote *ajzā'* (minor and specific works of hadith) and *ṭibāq* (records of the students attending the class) while still being occupied with *fiqh*, *uṣūl* and Arabic. He became proficient while he was still a young man. He was excellent in calligraphy, poetry and prose. He disseminated books while he was alive and had leadership as judge and in the offices of the Levant. He died on 7th Dhū'l-Ḥijjah, 661. He delivered the sermon on Friday and then was stabbed on Saturday night 4th Dhū'l-Ḥijjah and died on Tuesday night. Ibn Ḥajar, *ad-Durar al-kāminah*, 2:425–428.

[4] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 4:9.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328.

Some of them are wretched and some are fortunate.
  Some of them are ugly and some are beautiful."[1]

HIS LINEAGE
Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī.[2]

IDENTIFICATION OF THE ATTRIBUTION OF AL-BAYHAQĪ
He is ascribed to Bayhaq, a group of towns in the vicinity of Nishapur, about twenty parasangs from it. Khusrawjird (where al-Bayhaqī is buried) is one of its towns.[3]

HIS BIRTH
He was born in Sha'bān, 384.[4]

HIS LISTENING AND TRAVEL
He listened to Abū 'Abdullāh al-Ḥākim, Abū Ṭāhir ibn Maḥmish,[5] Abū Bakr ibn Fūrak al-Mutakallim al-Uṣūlī,[6] Abū 'Alī ar-Rūdhabārī aṣ-Ṣūfī,[7] and Abū 'Abd ar-Raḥmān as-Sulamī aṣ-Ṣūfī.[8] [9]

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[1] *Ma'rifat as-sunan wa'l-āthār*, 1:110.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328 and *Siyar a'lām an-nubalā'*, 18:164.

[3] Ibn Khallikān, *Wafayāt al-a'yān*, 1:76.

[4] Imam adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328.

[5] Abū Ṭāhir Muḥammad ibn Maḥmish ibn 'Alī ibn Dāwūd ibn Ayyūb al-Ustādh az-Ziyādī the Shāfi'ī jurist, scholar and *musnid* of Nishapur. He was born in 317 and in 325 listened to Abū Ḥāmid ibn Bilāl and Muḥammad ibn al-Ḥusayn al-Qaṭṭān. He died in 410. He had circles, he dictated and taught. He was frugal and abstinent. He had a *Muṣannaf* on the science of preconditions. Al-Ḥākim related from him when he came to him and praised him. He is known as az-Ziyādī because he used to live in the city of Ziyād ibn 'Abd ar-Raḥmān. Ibn as-Sam'ānī said, "He was called that in relation to one of his grandfathers." Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:193.

[6] Imām Abū Bakr ibn Fūrak, the Teacher, Muḥammad ibn al-Ḥasan ibn Fūrak, al-Aṣbahānī *al-Mutakallim* (scholar of *kalām*), the author of books on *uṣūl* and knowledge. He had asceticism, worship and extensive *adab*, *kalām*, admonition and grammar. He wrote about 100 books. He was invited to the city of Ghazna in India and participated in great debates there. When he returned to Nishapur, he was poisoned on the way and died. He was taken to Nishapur and buried there. That was in 406. Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:181–182.

[7] Aḥmad ibn al-Qāsim ibn Shahriyār, Shaykh Abū 'Alī ar-Rūdhabārī, one of the imāms of the Sufis. In Sufism he was a companion of Shaykh al-Junayd, in *fiqh* that of Ibn Surayj, in grammar that of Tha'lab and in hadith that of Ibrāhīm al-Ḥarbī. He used to boast of those shaykhs of his. He was a jurist and hadith scholar. Abū 'Alī the scribe said, "I have not seen anyone who combined knowledge of the Sharī'ah and the Ḥaqīqah more than ar-Rūdhabārī." The Teacher Abu'l-Qāsim al-Qushayrī said, "He was the most witty of the shaykhs and most knowledgeable of the Path among them." He died in 323. Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 3:48.

[8] Abū 'Abd ar-Raḥmān as-Sulamī, Muḥammad ibn al-Ḥusayn ibn Mūsā an-Naysābūrī *al-Ḥāfiẓ*, the Shaykh of the Sufis. He kept the company of his grandfather Abū 'Umar ibn Nujayd and listened to al-Aṣamm and his generation. He wrote *tafsīr*, history and other things. His books amounted to 100. He died in Sha'bān 412. Abu'l-Qāsim al-Qushayrī, al-Bayhaqī and others related from him. He was a *ḥāfiẓ* and ascetic, but not a mainstay. Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:196.

[9] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328.

He travelled in Baghdad, Khorasan, Kufa, the Hijaz and other lands of Islam.[1]

HIS LACK OF FAMILIARITY WITH THE SUNAN

He did not have the *Sunan* of an-Nasā'ī, the *Jāmi'* of at-Tirmidhī or the *Sunan* of Ibn Mājah.[2]

HIS BOOKS

He was blessed in his actions by his good intention, strength of understanding and memory. He produced books which had not been formulated before.[3]

They include the *Kitāb al-asmā' wa'ṣ-ṣifāt*, which has two volumes. As-Subkī said, "I do not know of its equal."[4]

He wrote *Kitāb dalā'il an-nubuwwah* in three volumes, the *Virtues of ash-Shāfi'ī* in one volume and *Kitāb ad-da'awāt al-kabīr* in one volume. As-Subkī said, "He swore that not a single one of them had an equal."[5]

He wrote *Kitāb as-sunan aṣ-ṣaghīr* in two volumes, *Kitāb az-zuhd* in one volume, *Kitāb al-ba'th* in one volume, *Kitāb at-targhīb wa't-tarhīb* in one volume, *Kitāb al-khilāfiyāt* in two volumes, *Kitāb al-arba'ūn al-kabīr*, *Kitāb al-arba'ūn aṣ-ṣaghīr*, *Kitāb al-usrah* and other books. His books amounted to 100 sections.[6]

HIS LIFE

He followed the life of the scholars in his asceticism and scrupulousness.[7]

HIS FAVOUR TO ASH-SHĀFI'Ī

The Imām of the two Ḥarams, Abu'l-Ma'ālī[8] said, "There is no Shāfi'ī but that he owes a favour to ash-Shāfi'ī except for Abū Bakr al-Bayhaqī. He gave a favour to ash-Shāfi'ī through his books in support of his school."[9]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328 and *Siyar a'lām an-nubalā'*, 18:165.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:328.

[4] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:9.

[5] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:9.

[6] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:9.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:329.

[8] Abū'l-Ma'ālī 'Abd al-Malik ibn Shaykh Abū Muḥammad 'Abdullāh ibn Abī Ya'qūb Yūsuf al-Juwaynī, the Shāfi'ī jurist known as Imām of the two Ḥarams. He was absolutely the most knowledgeable of the later adherents of ash-Shāfi'ī. His imamate is agreed upon. It is agreed that he had abundant material and proficiency in the sciences, principles, branches, literature and other things. He wrote in every area. He was born on 18th Muḥarram, 419 and died in 478. The markets were closed on the day he died and the *minbar* in his mosque was broken. His students on that day numbered close to 400. Ibn Khallikān, *Wafayāt al-a'yān*, 3:167–170.

[9] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:326 and *Siyar a'lām an-nubalā'*, 18:168 and Ibn Khallikān, *Wafayāt al-a'yān*, 1:76.

HIS SUPERIORITY IN DIFFERENT TYPES OF KNOWLEDGE

He had knowledge both of hadith and *fiqh*, and clarified the defects of hadith and the manner of combining hadith.[1]

DREAMS

When he began to write the book *Ma'rifat as-sunan wa'l-āthār*, one of the right-acting men dreamt of ash-Shāfi'ī who was holding sections of this book in his hand. He was saying, "Today I have written seven sections of the Book of the jurist Aḥmad," or he said, "I have read them."[2]

Another jurist dreamt that ash-Shāfi'ī was sitting in the mosque on his chair saying, "Today I have learnt such-and-such a hadith from the book of the jurist."[3]

The jurist Muḥammad ibn 'Abd al-'Azīz al-Marwazī said, "I dreamt that there was a chest in the water with light above it. I asked, 'What is this?' It was said, 'These are the books of Aḥmad al-Bayhaqī.'"[4]

HIS DEATH

He died in Nishapur on 10th Jumāda al-ūlā 458. He was transported in a box and taken to Khusrawjird, which was the largest town of Bayhaq and buried there.[5]

POETRY

He sometimes wrote poetry. An example of what he said is:

If someone is exalted by the Master, that one is esteemed.
  Whoever desires might by other than Him is abased.
If my soul had spent its entire life in prostration
  since the time my Master created it, that would be little.
I love the intimate conversation of the Beloved in various manners,
  but the tongue of wrongdoers is exhausted.[6]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:329.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:329 and *Siyar a'lām an-nubalā'*, 18:168.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:329.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:330.

[5] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 4:11–12.

[6] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi'iyyah*, 4:11–12.

CONCLUSION

Among the most important books in the topics of *fiqh* which are called *muṣannaf*, *jāmi'* or something else include:

The *Muṣannaf* of the Shaykh al-Islām, Ḥammād ibn Salamah ibn Dīnār al-Baṣrī, d. 167.

The *Muṣannaf* of the imām and ascetic, hadith scholar, and jurist , Abū Sufyān Wakī' ibn al-Jarrāḥ ibn Malīḥ ar-Ru'āsī al-Kūfī, d. 196.

The *Muṣannaf* of Ḥāfiẓ Baqī ibn Makhlad ibn Yazīd al-Qurṭubī, 276. In it he mentioned the legal verdicts of the Companions and Followers (*tābi'ūn*) and those after them. Ibn Hazm said, "In it, he adds to the *Muṣannaf* of Ibn Abī Shaybah, the *Muṣannaf* of 'Abd ar-Razzāq, and the *Muṣannaf* of Sa'īd ibn Manṣūr."

Ibn Hazm said, "In it he related from about 1,300 Companions. He arranged it according to *fiqh* topics. It is both a *Musnad* and *Muṣannaf*. No one has anything like it."

The *Jāmi'* of the Imām and hadith scholar Abū 'Urwah Ma'mar ibn Rāshid al-Azdi by clientage, al-Baṣri, residing in Yemen, who died in 154.

The *Jāmi'* of the Amīr al-Mu'minīn in hadith, the master of the *ḥuffāẓ*, Abū 'Abdullāh Sufyān ibn Sa'īd ibn Masrūq ath-Thawri al-Kūfi, who died in Basra in 161.

The *Jāmi'* of the Imām and traveller Abū Muḥammad Sufyān ibn 'Uyaynah ibn Maymūn al-Hilāli by clientage, al-Kūfi, who died in 198.

Kitāb al-āthār by Imām Muḥammad ibn al-Ḥasan ash-Shaybāni by clientage, al-Kūfi, the companion of Abū Ḥanīfah, who died in 189.

Kitāb al-umm by Imām Muḥammad ibn Idrīs ash-Shāfi'ī, who died in 204.

Tahdhīb al-āthār by Imām Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd ibn Khālid aṭ-Ṭabari, who died in Baghdad in 310. Among his books it is a marvel. He began it with what is related from Abū Bakr aṣ-Ṣiddīq whose chain is authentic, and he spoke about every hadith with its faults and paths and what it contains of *fiqh*, *sunnahs*, and the disagreements of scholars and their proofs, and what it contains of meanings and marvels. He concluded with the *Musnad* of the Ten [promised the Garden] and the People of the House and the clients (*mawālī*), and the *Musnad* of Ibn 'Abbās which has a large amount omitted. He died before completing it.

MUSNAD
COLLECTIONS

Al-Musnad

BY ABŪ DĀWŪD AṬ-ṬAYĀLISĪ

THE BEGINNING of this *Musnad* is the collection of transmissions of Abū Bakr, which begins with the following hadith: Shuʿbah related to us from ʿUthmān ibn al-Mughīrah who said: "I heard ʿAlī ibn Rabīʿah al-Asadī relate from Asmāʾ or Abū Asmāʾ al-Fazārī, who said: 'I heard ʿAlī ؓ say, "When I heard a hadith from the Messenger of Allah ﷺ Allah benefited me with whatever He wished to benefit me."' ʿAlī said, "Abū Bakr related to me (or "Abū Bakr truly stated") that the Messenger of Allah ﷺ said, 'There is no person who commits a wrong action and then performs *wuḍūʾ*, prays two *rakʿahs* and asks forgiveness but that Allah forgives him.'" Then he recited this *āyah*: "*Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their wrong actions*" (3:135) and another *āyah*, "*Whoever does evil or wrongs himself.*" (4:110)[1]

HIS LINEAGE

Sulaymān ibn Dāwūd ibn al-Jārūd, al-Fārisī [Persian] by origin, al-Baṣrī.[2]

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[1] *Musnad* of Abū Dāwūd aṭ-Ṭayālisī, p. 2. Abū Dāwūd transmitted it in his ***Sunan***, in the Book of Prayer, in the chapter on asking forgiveness, and at-Tirmidhī in his *Jāmiʿ*, in the Book of *Tafsīr*, in the chapter on Sūrah Āl ʿImrān, and Ibn Mājah in his ***Sunan***, in the Book of the *Iqāmah*, in the chapter on what has been narrated about the prayer being expiation.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:322 and *Siyar aʿlām an-nubalāʾ*, 9:378, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:192.

HIS LISTENING

He listened to hadith scholars in Basra such as Shu'bah, Hishām ad-Dastawā'ī,[1] Ibn 'Awn,[2] and their generation.[3]

He has many hadith. He used to memorise long reports and was accurate in them. He was famous among the people of his time for this craft.[4]

He recorded [hadith] from a thousand shaykhs and many people benefited from his teaching.[5]

It is said that they recorded 40,000 hadith from him.[6] That means the paths of the hadith, traditions (*āthār*) and statements that are cut off at a companion.

HIS DEATH

He died in 204 when he was in his eighties.[7]

HIS ACCREDITATION

Yaḥyā ibn Ma'īn, Ibn al-Madīnī, al-Fallās,[8] Wakī',[9] and the imāms of *jarḥ wa't-ta'dīl*

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[1] The Ḥāfiẓ and authority, Abū Bakr ibn Abī 'Abdillāh ar-Rib'ī by clientage, al-Baṣrī, the merchant. He used to sell cloth imported from Dastawā', one of the districts of Ahwaz. He related from Qatādah, Ḥammād ibn Abī Sulaymān, Yaḥyā ibn Abī Kathīr and a group. 'Abd ar-Raḥmān ibn Mahdī, Abū Dāwūd, Muslim ibn Ibrāhīm and a group related from him. Abū Dāwūd aṭ-Ṭayālisī said, "Hishām ad-Dastawā'ī was the Commander of the Believers in hadith." Aḥmad ibn Ḥanbal said, "There is no one more reliable than him. As for someone being like him, that might be the case." Shādhdh ibn Fayyāḍ said, "Hishām ad-Dastawā'ī wept until his eyes were harmed." Ibn Sa'd said "He was reliable, an authority except for the fact that he espoused *qadar* (free will)." He died in 153. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:148)

[2] He is the *imām*, shaykh of the people of Basra, Abū 'Awn, 'Abdullāh ibn 'Awn ibn Arṭabān al-Muzanī by clientage, al-Baṣrī, the *ḥāfiẓ*. He related from Sa'īd ibn Jubayr, Ibrāhīm an-Nakhā'ī, Mujāhid, al-Ḥasan and a group. Ḥammād ibn Zayd, Ismā'īl ibn 'Ulayyah, Yazīd ibn Hārūn and a large group related from him. Ibn Mahdī said, "There was no one in Iraq with greater knowledge of the Sunnah than Ibn 'Awn." Qurrah said, 'We were amazed at Ibn Sirin's piety but then Ibn 'Awn made us forget him.' Ibn al-Mubarak said, 'I have seen no one better than Ibn 'Awn.' Shu'bah said, "I prefer Ibn 'Awn's doubt to the certainty of others." Al-Awzā'ī said, "When Ibn 'Awn and Sufyān died, people were equal. He used to fast every other day. He had a pleasant scent and soft clothing, and recited the entire Qur'ān every week. He used to go on expeditions and rode horses." He died in Rajab 151. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:140)

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1: 322 and *Siyar a'lām an-nubalā'*, 9:380)

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1: 322.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1: 322.

[6] Al-Khaṭīb, *History of Baghdad*, 9:27, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:322, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:183.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:322, and *Siyar a'lām an-nubalā'*, 9:384, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:185.

[8] 'Amr ibn 'Alī ibn Baḥr ibn Kanz, Abū Ḥafṣ al-Fallās aṣ-Ṣayrafī al-Bāhilī al-Baṣrī, the Ḥāfiẓ and excellent critical Imām. He was born in about 160. He related from Yazīd ibn Zuray', Ghandar, Sufyān ibn 'Uyaynah, Wakī', Yaḥyā al-Qaṭṭān, Mu'tamir ibn Sulaymān, Yazīd ibn Hārūn, and Sulaymān ibn Ḥarb. The Six Imāms related from him in their books, as did Abū Zur'ah, Abū Ḥātim, Ibn Abī'd-Dunyā and Ja'far al-Firyābī. Abū Ḥātim said that he was a truthful Basran. An-Nasā'ī said, "He is a reliable *ḥāfiẓ*, a master of hadith." Abū Zur'ah said, "That is one of the knights of hadith. We did not see anyone in Basra who had greater memory than him or than 'Alī ibn al-Madīnī and ash-Shādhkūnī." He died in 249.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:470–472, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 6:249, al-Khaṭīb, *History of Baghdad*, 1:207–212, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 8:80–82, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:120.

[9] Wakī' ibn al-Jarrāḥ ibn Malīḥ, the *imām* and reliable *ḥāfiẓ*, and the hadith scholar of Iraq, Abū Sufyān ar-Rawāsī al-Kūfī. He was born in 129. He listened to Hishām ibn 'Urwah, Ibn 'Awn, Ibn Jurayj and other people. Ibn al-Mubārak, Aḥmad, Ibn al-Madīnī and many others related from him. He used to fast all the time. He recited all of the Qur'ān every night. Ibn Ma'īn said, "In his time, Wakī' was like al-Awzā'ī in his time." Aḥmad said, "I have not seen anyone with more retention of knowledge nor with more memory than Wakī'. He used to give legal verdicts according to the position of Abū Ḥanīfah. He died in 197 on the Day of 'Āshūrā'. (Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:280)

(validation and invalidation of narrators) stressed his reliability and integrity[1], and the truth is that he was worthy of that.

He is not the same [Abū Dāwūd as the] author of the **Sunan** *collection, but he was a little earlier than him, as is clear from the date of his death. The authors of the Six Primary Sources[2] related from him, usually through one intermediary.*

Al-Musnad

BY AL-ḤUMAYDĪ

HE IS NOT [the same] al-Ḥumaydī as the author of *al-Jāmi' bayn aṣ-Ṣaḥīḥayn*. He was a little earlier than him. He was one of the shaykhs of al-Bukhārī and the adherents of Ibn 'Uyaynah. He studied knowledge with al-Fuḍayl ibn 'Iyāḍ[3] and Muslim ibn Khālid.[4] He says at the beginning of his *Musnad*:

Sufyān related to us from Muhammad ibn 'Alī ibn Rabī'ah from 'Abdullāh ibn

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:322.

[2] As for al-Bukhārī, he only transmits from him in one place, citing him without naming him.

[3] Al-Fuḍayl ibn 'Iyāḍ ibn Mas'ūd ibn Bishr, the imām and firm model, Shaykh al-Islām, Abū 'Alī at-Tamīmī al-Yarbū'ī al-Khurasānī, living near the Ḥaram of Allah. He was born in Samarqand and grew up in Abiward and travelled in quest of knowledge. He related from Manṣūr, al-A'mash, 'Aṭā' ibn as-Sā'ib, Yaḥyā ibn Sa'īd al-Anṣārī and Ḥumayd aṭ-Ṭawīl. Ibn al-Mubārak, Yaḥyā al-Qaṭṭān, 'Abd ar-Raḥmān ibn Mahdī, Ibn 'Uyaynah, 'Abd ar-Razzāq, Asad as-Sunnah, ash-Shāfi'ī, and al-Ḥumaydī related from him. Ibn al-Mubārak said, "I saw that the most given to worship of people was 'Abd al-'Azīz ibn Abī Dāwūd, the most scrupulous of people was al-Fuḍayl ibn 'Iyāḍ, the most knowledgeable of people was Sufyān ath-Thawrī, and the person with the most understanding of *fiqh* was Abū Ḥanīfah. I did not see anyone in *fiqh* like him." Ibn al-Mubārak said, "I do not think that there remains on the surface of the earth anyone more excellent than al-Fuḍayl ibn 'Iyāḍ." Hārūn ar-Rashīd said, "I did not see any scholar more awesome than Mālik nor more scrupulous than al-Fuḍayl ibn 'Iyāḍ." He died in 186.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:421–448, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 7:73, Abū Nu'aym, *Ḥilyat al-awliyā'*, 8:84, Ibn Khallikān, *Wafayāt al-a'yān*, 4:48–50, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 8:294, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:361.

[4] The *imām* and jurist of Makkah, Abū Khālid Muslim ibn Khālid al-Makhzūmī az-Zanjī al-Makkī. He was born in 100 or a little before that. He related from Ibn Abī Mulaykah, 'Amr ibn Dīnār, az-Zuhrī and 'Abdullāh ibn Kathīr ad-Dārī. *Ḥurūf* were transmitted from him. Imām ash-Shāfi'ī related this reading from him and clung to him and learned *fiqh* with him until he had authorisation to give legal verdicts. He, al-Ḥumaydī, Musaddad, and al-Hakam ibn Mūsā related from him. Yaḥya ibn Ma'īn said, "There is nothing wrong with him." Al-Bukhārī said, "His hadith are rejected." Abū Ḥātim said, "He is not used as an authority." Adh-Dhahabī said, "One of the critics elevated the hadith of Muslim [ibn Khālid] to the level of soundness." He died in 180.

Muḥammad ibn 'Aqīl ibn Abī Ṭālib that Jābir ibn 'Abdullāh said: "The Messenger of Allah ﷺ said to me, 'Jābir, did you know that Allah ﷻ brought your father to life and said, "Make a wish." He said, "[I wish] that I could be brought to life so that I can be killed in the way of Allah again." Allah said, "I have decreed that they will not return."'"[1]

HIS LINEAGE

He is Abū Bakr 'Abdullāh ibn az-Zubayr al-Qurashī al-Asadī al-Ḥumaydī al-Makkī.[2] He is counted among the adherents of ash-Shāfi'ī. He was about to sit in the circle of ash-Shāfi'ī after him, so Ibn 'Abd al-Ḥakam became angry with him.[3] [4]

HIS STUDENTS

Al-Bukhārī, adh-Dhuhlī and Abū Zur'ah related from him.[5]

THE FIRMEST OF PEOPLE OF SUFYĀN

Abū Ḥātim said, "Al-Ḥumaydī is the firmest of people in reports from Sufyān ibn 'Uyaynah."[6]

Aḥmad ibn Ḥanbal said, "I consider al-Ḥumaydī to be an imām."[7]

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:186–187, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:183, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:128–130.

[1] That is not the first hadith. In the published edition, it is no. 1265, v.2, p. 532. I consulted the preface of the published edition and saw that the editor Shaykh Ḥabīb ar-Raḥmān al-A'ẓamī had interpreted the work of Imām 'Abd al-'Azīz ad-Dihlawī with his words, "Perhaps he did not come upon the *Musnad* of al-Ḥumaydī. He had transmission from some authors, and relied on that. The facts are different. The beginning of the *Musnad* of al-Ḥumaydī, as you see, is the hadith of Abū Bakr aṣ-Ṣiddīq about the prayer of repentance. How could al-Humaydi begin his *Musnad* with the hadith of Jābir when the custom of authors of *Musnads* is to start their *Musnads* with the hadith of Abū Bakr aṣ-Ṣiddīq? Then after that they mention the hadith of the Caliphs in their order as caliphs. Then come the hadith of the Ten [promised the Garden], as you see in the *Musnad* of Abū Dāwūd aṭ-Ṭayālasī and the *Musnad* of Aḥmad, and as the Shaykh of our Shaykhs, Imām 'Abd al-'Azīz ad-Dihlawī, himself related about the *Musnad* of 'Abd ibn Ḥumayd, the *Musnad* of Abū Ya'lā and the *Musnad* of al-Bazzār, pp. 21–22."

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:2 and *Siyar a'lām an-nubalā'*, 10:616.

[3] He is 'Abdullah ibn 'Abd al-Ḥakam ibn A'yan ibn Layth, the Imām and jurist, the *Muftī* of Egypt, Abū Muḥammad al-Miṣrī al-Mālikī, the companion of Mālik. He was born in 155. He listened to al-Layth, Mālik ibn Anas, Muslim ibn Khālid az-Zanjī, Ibn al-Qāsim and Ibn Wahb. Abū Muḥammad ad-Dārimī and his sons, the Imāms Muḥammad, Sa'd, 'Abd ar-Raḥmān and 'Abd al-Ḥakam related from him. Abū Zur'ah said that he is reliable. Aḥmad al-'Ijlī said, "I did not see anyone in Egypt more intelligent than him and Sa'īd ibn Abī Maryam." He died in Ramaḍān, 214.

See Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 5:105, Qāḍī 'Iyāḍ, *Tartīb al-madārik*, 2:523–528, Ibn Khallikān, *Wafayāt al-a'yān*, 3:34–35, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 10:220–223, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:289, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:234.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:2.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:2 and *Siyar a'lām an-nubalā'*, 10:616.

[6] Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 5:57, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:3, and *Siyar a'lām an-nubalā'*, 10:617.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:3 and *Siyar a'lām an-nubalā'*, 10:617.

HIS DEATH

He died in Makkah 219.[8]

Al-Musnad

BY AL-'ADANĪ

HE IS MUHAMMAD ibn Yaḥyā al-'Adanī.[9]

Al-Musnad

BY 'ABD IBN ḤUMAYD IBN NAṢR AL-KASSĪ

HIS *MUSNAD* BEGINS with the *Musnad* of Abū Bakr, which begins:

Yazīd ibn Hārūn related to us from Ismā'īl ibn Abī Khālid from Qays ibn Abī Ḥāzim that Abū Bakr aṣ-Ṣiddīq ؓ said, "You recite this *āyah*: '*O you who believe, you are only responsible for yourselves. The misguided cannot harm you as long you are guided.*' (5:105) I heard the Messenger of Allah ﷺ say, 'When people see a wrongdoer and do not take hold of his hands (to restrain him), Allah is about to envelop them in His punishment.'"[10]

IDENTIFICATION OF KASHSH

He states in *al-Qāmūs* in the chapter on *Shīn*: Al-Kash is a town in Jurjān.[11]

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[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:3.

[9] The Imām, hadith scholar and Ḥāfiẓ, the Shaykh al-Ḥaram, Abū 'Abdullāh Muḥammad ibn Yaḥyā ibn Abī 'Umar al-'Adanī. He related from Fuḍayl ibn 'Iyāḍ, Sufyān ibn 'Uyaynah, Mu'tamir ibn Sulaymān, Wakī' ibn al-Jarrāḥ and a large number of people. He wrote the *Musnad*. Muslim, at-Tirmidhī, Ibn Mājah, related from him and an-Nasa'i too but via an intermediary. Ibn Abī Ḥātim said, "I asked my father about him and he said, "He was a right-acting man. He had some negligence." He saw a forged hadith with him that he related from Ibn 'Uyaynah. He was truthful. Al-Ḥasan ibn Aḥmad ibn al-Layth said, "The son of Abū 'Umar al-'Adanī related to us." He performed *Ḥajj* seventy-seven times. I heard that he did not stop performing *ṭawāf* for sixty years." He died in Makkah on 19 Dhū'l-Ḥijjah 243.

See Imam adh-Dhahabi, *Siyar a'lām an-nubalā'*, 12:96–98, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:124–125, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:518–520, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:104.

[10] Published. It is the Lesser *Musnad* entitled *al-Muntakhab min Musnad 'Abd ibn Ḥumayd*, edited by Ṣubḥī al-Badrī as-Sāmirā'ī and Maḥmūd Muḥammad Khalīl aṣ-Ṣa'dī. It is the first hadith in it, p. 29, and its reference has already been mentioned.

[11] *Tartīb al-Qāmūs*, 4:54.

He says in the chapter on *Sīn*: "Al-Kas is a town close to Samarqand. It is not used with a *shīn*. It will be mentioned."[1]

HIS LINEAGE

He is 'Abd al-Ḥamīd ibn Ḥumayd ibn Naṣr, the *imām* and *ḥāfiẓ*, Abū Muḥammad al-Kassī.[2] People shorten his name and say: 'Abd ibn Ḥumayd. He is famous by that name.

HIS TRAVEL AND LISTENING

He travelled at the beginning of 200 while still a young man and listened to Yazīd ibn Hārūn,[3] 'Abd ar-Razzāq, Muḥammad ibn Bishr,[4] and their generation.[5]

Muslim, the author of the *Ṣaḥīḥ*, at-Tirmidhī and other hadith scholars related from him. Al-Bukhārī commented on him in *Dalā'il an-nubuwwah* in his *Ṣaḥīḥ*, and 'Abd al-Ḥamīd named him.[6]

He was one of the reliable imāms.[7]

HIS DEATH

He died in 249.[8]

HIS BOOKS

His books include this *Musnad*, which is called the *Great Musnad*. From this he

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[1] *Tartīb al-Qāmūs*, 4:49.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114 and *Siyar a'lām an-nubalā'*, 12:235, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:455.

[3] Yazīd ibn Hārūn ibn Zādhān, as-Sulamī by clientage, Abū Khālid al-Wāsiṭī, the *imām* and model, the *ḥāfiẓ*, Shaykh al-Islām. He was born in 118. He listened to 'Āṣim al-Aḥwal, Yaḥyā ibn Sa'īd al-Anṣārī, Sulaymān at-Taymī, Ḥumayd aṭ-Ṭawīl, and Shu'bah. 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, Abū Bakr ibn Abī Shaybah, 'Abd ibn Humayd, and 'Abdullāh ad-Dārimī related from him. 'Alī ibn al-Madīnī said, "I have not seen anyone with more memory than Yazīd ibn Hārūn." Aḥmad ibn Ḥanbal said, "Yazīd was an accurate *ḥāfiẓ*." Abū Ḥātim ar-Rāzī said, "Yazīd is a reliable imām. Someone like him is not questioned." Aḥmad ibn Sīnān al-Qaṭṭān said, "I have not seen a scholar at all with a better prayer than Yazīd ibn Hārūn. He did not flag from praying, night or day." He died in 206, close to the age of 90.

See Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 9:295, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:317, and *Siyar a'lām an-nubalā'*, 9:358–371, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:16.

[4] Muḥammad ibn Bishr, the reliable *ḥāfiẓ*, Abū 'Abdullāh al-'Abdī al-Kūfī. He related from Hishām ibn 'Urwah, al-A'mash, Zakariyyā ibn Abī Zā'idah, 'Ubaydullāh ibn 'Umar, Shu'bah, Sufyān, Mis'ar and a large number of scholars. 'Alī ibn al-Madīnī, Isḥāq ibn Rāhwayh, the two sons of Abū Shaybah, Ibn Numayr, Abū Kurayb and 'Abd ibn Ḥumayd related from him. Abū 'Ubayd al-Ājurrī said, "I asked Abū Dāwūd about listening to Muḥammad ibn Bishr from Ibn Abī 'Arūbah, and he said, "He had the best memory of those in Kufa." Yaḥyā ibn Ma'īn said, "He was reliable." He died in 203.

See Ibn Sa'd, *aṭ-Ṭabaqāt*, 6:494, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 7:210, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:292 and *Siyar a'lām an-nubalā'*, 9:265–267, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:73, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:7.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114 and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:455.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:115.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:115.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:115 and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:456.

selected the *Small Musnad*. He had a book of *tafsīr*,[1] which is famous, and is in circulation in Arab lands. He has others books as well.

Al-Musnad

BY AL-BAZZĀR

IT IS CALLED the *Great Musnad*, and it begins with the *Musnad* of Abū Bakr aṣ-Ṣiddīq starting with what 'Umar related from Abū Bakr. It begins:

Salamah ibn Shabīb related to us from 'Abd ar-Razzāq from Ma'mar from az-Zuhrī from Sālim from 'Abdullāh ibn 'Umar from 'Umar that 'Umar ibn al-Khaṭṭāb related to us. . . . He [also] said: Al-Ḥakam related to us from Nāfi' Abū'l-Yamān from Shu'ayb ibn Abī Hamzah from az-Zuhrī from Sālim ibn 'Abdullāh that he heard his father, 'Abdullāh ibn 'Umar, relate that 'Umar ibn al-Khaṭṭāb ؓ said, "When Ḥafṣah was widowed by the death of Khunays ibn Hudhāfah as-Sahmī, one of the Companions of the Prophet ﷺ who was martyred at Badr and then died in Madinah, ['Umar said,] 'I met 'Uthmān ibn 'Affān and I offered Ḥafṣah to him. I said, 'If you wish, I will marry you to Ḥafṣah bint 'Umar.' He replied, 'Let me reflect on it.' Some nights passed and then he met me and said, 'I do not think that I should marry at the present time.' Then I met Abū Bakr and said, "If you wish, I will marry you to Ḥafṣah bint 'Umar.' He was silent and did not give me any answer. I was more upset with him than I was 'Uthmān, and then after some nights, the Messenger of Allah ﷺ proposed and I gave her in marriage to him. Abū Bakr met me and said, 'Perhaps you were upset with me when you offered Ḥafṣah to me and I did not reply to you at all?' 'Yes,' I answered. He said, 'Nothing prevented me from replying to you in what you offered to me except for the fact that I knew that the Messenger of Allah ﷺ had mentioned Ḥafṣah and I did not want to divulge the secret of the Messenger of Allah ﷺ. If he had left her, I would have accepted (or married her).'"[2]

HIS LINEAGE

He is Abū Bakr Aḥmad ibn 'Amr ibn 'Abd al-Khāliq al-Baṣrī al-Bazzār.[3]

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:235.

[2] The beginning of the published edition is perforated. The copy that the editor relied on is all defective. Al-Bukhārī transmitted the hadith in the *Ṣaḥīḥ*, in the Book of Marriage, in the chapter on a man offering his daughter or sister in marriage with a choice. Ibn Sa'd in the *Ṭabaqāt*, 8:82.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 6:226 and *Siyar a'lām an-nubalā'*, 13:554.

THE MEANING OF MUʿALLAL

This great *Musnad* Collection of his is described as *muʿallal*, i.e. he mentioned the hidden reasons that detract from the authenticity of the hadith. This type of book is called *muʿallal*. For example, he says after the transmission of ʿAlī from Abū Bakr:

"Asmāʾ ibn al-Ḥakam is unknown. He only related this hadith, i.e. the hadith of ʿAlī from Abū Bakr: 'No Muslim performs *wuḍūʾ* and does it well but that. . .'"

HIS LISTENING

He listened to Hudbah ibn Khālid,[1] (the shaykh of al-Bukhārī and Muslim), ʿAbd al-Aʿlā ibn Ḥammād,[2] al-Ḥasan ibn ʿAlī ibn Rāshid,[3] and ʿAbdullāh ibn Muʿāwiyah al-Jumaḥī.[4][5]

Abū'sh-Shaykh,[6] aṭ-Ṭabarānī, ʿAbd al-Bāqī ibn Qāniʿ and a great number of people related from him.[7]

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[1] He is Hudbah ibn Khālid ibn Aswad ibn Hudbah, the truthful *ḥāfiẓ*, hadith scholar of Basra and its *Musnid*, Abū Khālid al-Qaysī ath-Thawbānī al-Baṣrī. He listened to Mubārak ibn Faḍālah, Ḥammād ibn Salamah. Jarīr ibn Ḥāzim and their generation in Basra and he did not travel. The two shaykhs, Abū Dāwūd, Abū Zurʿah, Abū Ḥātim, Baqī ibn Makhlad, Abū Yaʿlā al-Mawṣulī, Abū'l-Qāsim al-Baghawī, Abū Bakr al-Bazzār and many people related from him. Ibn Maʿīn said that he is reliable. Abū Ḥātim said that he is truthful. He died in 235.

See Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl, 9:114*, , Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:50 and *Siyar aʿlām an-nubalāʾ*, 11:97–100, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:86.

[2] ʿAbd al-Aʿlā ibn Ḥammād, the trustworthy *ḥāfiẓ*, the *musnid* scholar of Basra, Abū Yaḥyā al-Bāhilī by clientage, known as an-Nursī. He listened to Ḥammād ibn Salamah, Mālik, Yazīd ibn Zurayʿ, Ḥammād ibn Zayd and a large group of people. The two Shaykhs, Abū Dāwūd, and Abū Ḥātim and other people related from him. Abū Ḥātim and others said that he was reliable. He died in Jumādā al-Ākhirah 237 at the age of about ninety.

See al-Khaṭīb, *History of Baghdad*, 11:75–77, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:52 and *Siyar aʿlām an-nubalāʾ*, 11:28–29, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:93–94, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:88.

[3] Al-Ḥasan ibn ʿAlī ibn Rāshid al-Wāsiṭī. He related from Abū'l-Aḥwaṣ and Hushaym. Abū Dāwūd and Zakariyyā as-Sājī related from him. Baḥshal, the historian of Wāsiṭ, said that he was reliable. Ibn Ḥibbān said, "His hadith are straight." Ibn ʿAdī said, "I did not see any abandoned reports from him." ʿAbbās al-ʿAnbarī said that he is weak. He died in 237. (Imām adh-Dhahabī, *Mīzān al-iʿtidāl*, 1:506)

[4] ʿAbdullāh ibn Muʿāwiyah, the hadith scholar, Abū Jaʿfar al-Jumaḥī, the truthful *musnid* of Basra. He lived for a hundred years. He listened to Ḥammād ibn Salamah, Muḥammad ibn Rāshid and Mahdī ibn Maymūn. Abū Dāwūd, at-Tirmidhī, Ibn Mājah, al-Bazzār, and Abū Yaʿlā related from him. Adh-Dhahabī said, "I do not know of any harm in him." Imāms took knowledge from him. He died in 243.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 11:435–436, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 6:38–39, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:104.

[5] Imam adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:226.

[6] Abū's-Shaykh, the Ḥāfiẓ of Isfahan and the *Musnid* of his time, Imām Abū Muḥammad ʿAbdullāh ibn Muḥammad al-Anṣārī, known as Abū'sh-Shaykh. He was born in 274. He listened to Muḥammad ibn Asad al-Madīnī, the companion of Abū Dāwud aṭ-Ṭayālisī, Abū Bakr al-Bazzār, Abū Khalīfah al-Jumaḥī, Abū Yaʿlā al-Mawṣulī, Jaʿfar al-Firyābī, and Abū'l-Qāsim al-Baghawī. Ibn Mandah, Ibn Mardawayh, Abū Saʿd al-Mālīnī, Ḥāfiẓ Abū Nuʿaym, and Abū Bakr aṣ-Ṣaffār related from him. Al-Khaṭīb said, "Abū'sh-Shaykh was a firm accurate *ḥāfiẓ*." Adh-Dhahabī said, "Abū'sh-Shaykh was one of the scholars of action. He would be a master of Sunnah and following were it not that he filled his book with weak things. In addition to his vast knowledge and natural memory, he was good, obedient to Allah, truthful." Ibn Mardawayh said, "He was reliable and trustworthy." He died at the end of Muḥarram, 369.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:157 and *Siyar aʿlām an-nubalāʾ*, 16:276–280, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:69.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:226.

HIS JOURNEY TO DISSEMINATE KNOWLEDGE

He travelled at the end of his life to spread knowledge, which is the opposite of what is known about the hadith scholars travelling when they were young men to learn knowledge and listen to scholars. He resided in Isfahan and the Levant for a time and people benefited from him.[1]

HIS BEING DECLARED RELIABLE

Ad-Dāraquṭnī mentioned him and praised him. He said, "He is reliable, but he errs, and he had a dependable memory."[2]

HIS DEATH

He died in Ramla in 292.[3]

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Al-Musnad

BY ABŪ YAʿLĀ AL-MAWṢULĪ

THIS *MUSNAD* combines the order of chapters and Companions. It begins with the Book of Faith. He says, "The hadith on Faith of the *Musnad* of Abū Bakr," and continues in this manner. This *Musnad* has 36 parts. He says at the beginning of the *Musnad*:

Ḥasan ibn Shabīb related to us from Hushaym from Kawthar ibn Ḥakīm from Nāfiʿ from Ibn ʿUmar that Abū Bakr aṣ-Ṣiddīq ﷺ said, 'I asked, 'Messenger of Allah, where can we find salvation from this business we are in?' He answered, 'If anyone testifies that there is no god but Allah, that is salvation for him.'"[4]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:226.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:226, and *Siyar aʿlām an-nubalāʾ*, 13:556.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:226.

[4] It is the nineteenth hadith at the beginning of the *Musnad* of Abū Yaʿlā. Al-Haythamī mentioned it in *Majmaʿ az-zawāʾid*, 1:15. He traced it to Abū Yaʿlā. He said, "Kawthar is in its chain. He is abandoned."

Kitāb al-Jamʿ bayna aṣ-Ṣaḥīḥayn

BY AL-ḤUMAYDĪ

HE COMPILED THE HADITH of the two *Ṣaḥīḥ* Collections according to the *Musnads* of the Companions. The third level,[1] which is the least of the levels, contains the *Musnad* of Anas ibn Mālik. The author of these lines did not read this level. He prefaced the book with a long preface.

HIS LINEAGE

He is Abū ʿAbdullāh Muḥammad ibn Abī Naṣr Futūḥ ibn ʿAbdullāh ibn Futūḥ ibn Ḥumayd al-Azdī al-Ḥumaydī al-Andalusī al-Mayūrqī aẓ-Ẓāhirī, ascribed to the Ẓāhirī school in attributes, but not in derivative rulings.[2]

HIS TRAVEL AND LISTENING TO SCHOLARS

He listened in Andalusia, Egypt, the Levant, and Iraq and lived in Baghdad. He was one of the great students of Ibn Hazm. He related from him and from Abū ʿAbdullāh al-Quḍāʿī, Abū ʿAmr ibn ʿAbd al-Barr, Abū Bakr al-Khaṭīb and others.[3]

HIS BIRTH

He was born in the first tenth of the fifth century.[4]

In Makkah he met Karīmah al-Marwaziyyah.[5] [6]

Abū Bakr ibn Maymūn came and knocked on al-Ḥumaydī's door and thought that he had been admitted and found him with his thigh uncovered. Al-Ḥumaydī wept and said, "By Allah, you looked at a place which no one has seen since I attained understanding."[1]

Amīr Ibn Mākūlā said, "I have not seen any like our friend al-Ḥumaydī in his blamelessness, chastity and preoccupation with knowledge."[2]

He was an imām in hadith and its faults and its transmitters, with a profound knowledge of the science of verification and principles, with deep study into the knowledge of literature, Arabic, the art of correspondence, and the syntax of the Qurʾān and its exposition.[3]

In addition to *al-Jamʿ bayna aṣ-Ṣaḥīḥayn*, he also wrote a history of Andalusia known as *Jadhwat al-muqtabis fī tārīkh al-Andalus*, *Jumal tārīkh al-Islām*, *Kitāb adh-dhahab al-masbūk fī waʿẓ al-mulūk*, *Kitāb mukhāṭabāt al-aṣdiqāʾ fīʾl-makātabāt waʾl-liqāʾ*, *Kitāb ḥifẓ al-biḥār* and *Kitāb dhamm an-namīmah*.[4]

He had dignified poetry in admonitions and parables.[5]

They tested him and he was not seen mentioning this world either in the gatherings of people or in his house.[6]

THE DEATH OF AL-ḤUMAYDĪ

He died on 17th Dhūʾl-Ḥijjah 480. The funeral prayer for him was led by Imām Abū Bakr ash-Shāshī.[7] He was buried close to the grave of Shaykh Abū Isḥāq ash-Shīrāzī. Al-Ḥumaydī had left future instructions to Muẓaffar, son of the chief leader, that he be buried near Bishr al-Ḥāfī. Muẓaffar did not follow his instructions and after a time saw al-Ḥumaydī in a dream rebuking him for that, and so he moved him in Ṣafar 91 and he was re-interred. His shroud was still new, his body was still fresh with the scent of perfume coming from it.[8]

Part of his poetry is:

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[1] Al-Ḥumaydī says, "We collected the hadith of every Companion separately. We arranged them in five levels, and began with the *Musnad* of the Ten, then with those who were advanced after the Ten, then with those with a lot of transmission, and then with the women (1:75). The *Musnad* of Anas is in the third level, which is the middle level."

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:17 and *Siyar aʿlām an-nubalāʾ*, 19:120.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:17 and *Siyar aʿlām an-nubalāʾ*, 19:120–121.

[4] Adh-Dhahabī mentioned that he was born before 420. See *Siyar aʿlām an-nubalāʾ*, 19:120.

[5] The excellent Shaykhah, *Musnidah* and scholar, Umm al-Kirām, Karīmah bint Aḥmad ibn Muḥammad ibn Ḥātim al-Marwaziyyah, who lived at the Ḥaram of Allah. She listened to *Ṣaḥīḥ al-Bukhārī* from Abūʾl-Haytham al-Kushmayhanī. She listened to Zāhir ibn Aḥmad as-Sarakhsī and ʿAbdullāh ibn Yūsuf ibn Bāmawayh al-Aṣbahānī. When she related, she compared it with her original source. She had understanding and recognition as well as good and devotion. She related the *Ṣaḥīḥ* many times, once with the reading of Abū Bakr al-Khaṭīb at the time of the *ʿĪd*. She died a virgin and never married. Al-Khaṭīb, Abūʾl-Muẓaffar Manṣūr ibn as-Samʿānī and others related from her. Abū Bakr ibn Manṣūr as-Samʿānī said, "I heard my father mention Karīmah. He said, "Has a man seen the like of Karīmah?" She died in 463 having reached the age of 100.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:233–235, Ibn Mākūlā, *al-Ikmāl*, 7:171, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:314.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:17 and Ibn Bashkuwāl, *aṣ-Ṣilah*, 2:560.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:18 and *Siyar aʿlām an-nubalāʾ*, 19:122.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:18 and *Siyar aʿlām an-nubalāʾ*, 19:123, Ibn Bashkuwāl, *aṣ-Ṣilah*, 2:560, and Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:70.

[3] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 19:123.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:18 and Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:71.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:18.

[6] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 19:124.

[7] The noted scholar, the Shaykh of the Shāfiʿīs, the jurist of Egypt, the Boast of Islam, Abū Bakr Muḥammad ibn Aḥmad ibn al-Ḥusayn ibn ʿUmar ash-Shāshī at-Turkī. He was born in 429. He came to Baghdad and clung to Abū Isḥāq ash-Shīrāzī and became its teacher. He read the book *ash-Shāmil* to its author and related from al-Kāzrūnī and Abū Bakr al-Khaṭīb. He had leadership in the school. He undertook to teach in the Niẓāmiyyah College after al-Ghazālī. Abū Ṭāhir as-Silafī and Fakhruʾn-Nisāʾ Shuhdah related from him. He died in Shawwāl, 507.

See Ibn Khallikān, *Wafayāt al-aʿyān*, 4:219–221, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 19:393–394, *al-ʿIbar*, 4:13, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 4:16–17.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:20.

Meeting people does not serve any purpose
other than drivel and chitchat.
So I rarely meet people
unless it is to take knowledge or to put a situation right.[1]

He wrote:

The Book of Allah, Mighty and Exalted, is my word
and what is authentic of traditions is my *dīn*.
As well as that on which all agree first and again,
and that it is from a clear truth.
Leave what bars you from this and take it.
By it you will be founded with certainty of sight.[2]

It is clear from that that he followed the Ẓāhirī school in applied *fiqh*, as his biographers indicate but which he kept secret to some extent.[3]

Shihāb ad-dīn al-Maqqarī mentioned in *Nafḥ aṭ-ṭīb* that one of the books of al-Ḥumaydī was a book entitled, *Man idda'ā al-īmān min ahl al-īmān* ("The one who claims to have faith among the people of faith"), a book entitled, *Tashīl as-sabīl ilā 'ilm at-tarsīl* ("Making the path easy to the knowledge of writing letters") and *Kitāb al-amānī aṣ-ṣādiqah*."[4]

An example of his poetry is:

People are plants and the masters of hearts are a meadow for them
and the people of hadith are the water and the flowers.
If someone is ruled by the words of the Messenger of Allah,
he has no witnesses except the best who are mentioned.[5]

He wrote:

The *dīn* of the jurist is hadith, which illuminates him in arguments.
Otherwise he remains in darkness.
If someone with a *madhdhab* is lost in the desert of a problem,
the hadith shines for him like a waymark at the time.[6]

He wrote:

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[1] Ibn Khallikān, *Wafayāt al-a'yān*, 4:283, Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 19:127, Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:70.

[2] Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:115, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:21, and *Siyar a'lām an-nubalā'*, 19:127.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:20.

[4] Aḥmad ibn Muḥammad al-Maqarrī, *Nafḥ aṭ-ṭīb*, 2:115.

[5] Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 6:116.

[6] Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 6:115.

For someone who does not have a scent of knowledge, if it vanishes,
its remaining is the same as its disappearance.
A man lives by knowledge throughout his entire life.
When it ends, he is welcomed with good praise.[1]

He also wrote:

I was accustomed to distance until I was at home with alienation
and by it I was not enamoured as a young man.
I did not count how many I accompanied as a companion,
and I did not count how many places in the land I pitched a tent
after journeying in the earth, east and west.
So I must find a place to lie down.[2]

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[1] Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 6:116.

[2] Aḥmad ibn Muḥammad al-Maqqarī, *Nafḥ aṭ-ṭīb*, 2:116.

Supplement

A great number of *Musnads* have been compiled. Some of the most important which the author neglected to mention were:

The *Musnad* of Abū'l-Ḥasan Musaddad ibn Musarhad ibn Musarbil ibn Mustawrid al-Asadī al-Baṣrī, who died in 228. He was the first to compile a *Musnad* in Basra.

The *Musnad* of Abū Ya'qūb Isḥāq ibn Ibrāhīm ibn Mukhallad ibn Ibrāhīm ibn Maṭar, known as Ibn Rāhwayh at-Tamīmī al-Ḥanẓalī al-Marwazī, the *imām* and *ḥāfiẓ*, who died in 238. This *Musnad* of his consists of six volumes.

The *Musnad* of Abū Bakr ibn Muḥammad ibn Abī Shaybah.

The *Musnad* of his brother, 'Uthmān ibn Muḥammad ibn Abī Shaybah al-Wāsiṭī by origin, al-Kūfī al-'Absī by clientage, the Ḥāfiẓ who died in 239.

The *Musnad* of Abū'l-Ḥasan Muḥammad ibn Aslam aṭ-Ṭūsī, the religious scholar, who died in 242.

The *Musnad* of Abū Ja'far Aḥmad ibn Manī' ibn 'Abd ar-Raḥmān al-Baghawī who lived in Baghdad, the *ḥāfiẓ* who died in 244.

The *Musnad* of Abū Yūsuf Ya'qūb ibn Shaybah ibn aṣ-Ṣalt Ibn 'Uṣfūr, as-Sadūsī by clientage, al-Baṣrī, who lived in Baghdad, al-Mālikī, the *ḥāfiẓ* who died in 262. Adh-Dhahabī said, "He is the author of a great *Sunan* and no *Musnad* has been prepared better than it, but he did not complete it."

The *Musnad* of Abū Zur'ah 'Ubaydullāh ibn 'Abd al-Karīm ibn Yazīd ibn Farrūkh al-Qurashī by clientage, ar-Rāzī, the Ḥāfiẓ and Imām, who died in 264.

The *Musnad* of Abū Sa'īd 'Uthmān ibn Sa'īd ibn Khālid as-Sijistānī ad-Dārimī, the Imām and Ḥāfiẓ authority, who died in 280.

The *Musnad* of Abū Muḥammad ibn 'Abd ar-Raḥmān ibn Abī Ḥātim, Muḥammad ibn Idrīs ibn al-Mundhir at-Tamīmī al-Ḥanẓalī, the Ḥāfiẓ of Rayy and son of their Ḥāfiẓ, the sea of knowledge, who died in 327. It has 1000 sections.

The *Musnad* of Ḥāfiẓ Abū Bakr al-Ismā'īlī, which is a very large *Musnad* in about 100 volumes.

The *Musnad* of Abū'l-Ḥusayn Aḥmad ibn 'Ubayd ibn Ismā'īl al-Baṣrī aṣ-Ṣaffār, the reliable Ḥāfiẓ, who died after 340. Ad-Dāraquṭnī said, "He wrote the *Musnad* and did it well."

The *Musnad* of Abū Muḥammad Da'laj ibn Aḥmad ibn Da'laj al-Baghdādī as-Sijzī, one of the vessels of knowledge and seas of transmission, who died in 351. It is a great *Musnad*.

The *Musnad* of Abū 'Alī al-Ḥusayn ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn al-Ḥusayn ibn 'Īsā ibn Māsirjis an-Naysābūrī. It is a *Musnad mu'allal* edited in 1300 sections. It is said that no bigger *Musnad* has been compiled in Islam.

MUʿJAM
COLLECTIONS

Al-Musnad

BY AL-ḤĀRITH IBN ABĪ USĀMAH

KNOW THAT A BOOK which is arranged into topics of *fiqh* like faith, purification, the prayer and fasting is called a *Sunan*, and that which is arranged by the Companions, like the transmissions of Abū Bakr aṣ-Ṣiddīq, the transmission of ʿUmar ibn al-Khaṭṭāb and such an arrangement, is called a *Musnad*. A book which is arranged according to the teachers is called a *muʿjam*.

Some well-known books are the opposite of this technical usage, like the *Musnad* of ad-Dārimī and this *Musnad*, the *Musnad* of al-Ḥārith ibn Abī Usāmah. The *Musnad* of ad-Dārimī is arranged in chapters and this *Musnad* is arranged according to the teachers.

This *Musnad* begins with the *Musnad* of Yazīd ibn Hārūn:

Yazīd ibn Hārūn reported to us from Zakariyyā ibn Abī Zāʾidah from ash-Shaʿbī from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ who said that the Messenger of Allah ﷺ said, "The Muslim is the one from whose tongue and hand the Muslims are safe."[1]

HIS LINEAGE

He is al-Ḥārith ibn Muḥammad ibn Abī Usāmah at-Tamīmī (by clientage).[2]

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[1] Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of Faith, in the chapter on "the Muslim is the one from whose tongue and hand the Muslims are safe", and Muslim in his *Ṣaḥīḥ*, in the Book of Faith, in the chapter on clarification of the excellence of Islam, and what matters are best.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 13:388, *Mīzān al-iʿtidāl*, 1:442, and Ibn Ḥajar, *Lisān al-mīzān*, 2:157.

HIS LISTENING

He listened to Yazid ibn Hârûn, Rawḥ ibn 'Ubâdah,[1] 'Ali ibn 'Âṣim,[2] al-Wâqidi, and others.[3]

THE OPINION OF HADITH SCHOLARS ABOUT HIM

Reliable sources among the hadith scholars hesitate about taking hadith from him since he used to take by transmission (*riwāyah*),[4] but Abū Ḥātim, Ibn Ḥibbān, Ibrāhīm al-Ḥarbi[5] and ad-Dāraquṭnī[6] considered him to be reliable.

He used to take dirhams for transmitting hadith because he was poor and had daughters in his house. He said:

"I have six daughters, the youngest of them is 60. None of them married because I am poor and only a poor man came to me [to propose marriage] and I disliked to increase my dependents. I have had this shroud of mine on the peg for thirty years. I was afraid they would not find a shroud for me."[1]

Al-Barqānī said, "Ad-Dāraquṭnī commanded me to transmit the hadith of al-Ḥārith in the *Ṣaḥīḥ*."[2]

HIS DEATH

He died in 282 at the age of 97.[3]

Al-Muʿjam

BY ABŪ YAʿLĀ

Abū Ya'lā has a ***mu'jam*** collection arranged in the order of his teachers. Part of the custom of the hadith scholars is that they begin with the names Muḥammad and Aḥmad and then mention the names of the teachers in alphabetical order. So Abū Ya'lā says at the beginning of his *Mu'jam*:

Muḥammad ibn al-Minhāl related to us from Yazīd ibn Zurayʿ from ʿAmmārah ibn Abī Ḥafṣah from ʿIkrimah that ʿĀ'ishah said, "Messenger of Allah, inform me about my paternal uncle Ibn Jud'ān." The Prophet ﷺ said, "What is it?" She said, "He used to slaughter large-humped camels, honour guests, give hospitality to guests, speak truthfully, fulfil responsibilities, maintain ties of kinship, release those in distress, feed people and grant security." He asked, "Did he ever say one day, 'O Allah, I seek refuge with You from the Fire of Jahannam?'" "No," she answered. "He did not know what Jahannam is." He said, "No, then."[4]

HIS LINEAGE

He is the hadith scholar of Mesopotamia, Aḥmad ibn ʿAlī ibn al-Muthannā ibn Yaḥyā ibn ʿĪsā ibn Hilāl at-Tamīmī al-Mawṣulī.[5]

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[1] Rawḥ ibn 'Ubâdah ibn al-'Alâ' ibn Ḥassân al-Qaysi, Abû Muḥammad al-Baṣrī, the truthful *ḥâfiẓ* and *imâm*. He related from Ibn 'Awn, Ḥusayn the Teacher, Ibn Jurayj, Sa'īd ibn Abī 'Arûbah, Ḥammad ibn Salamah, Sufyân, Shu'bah, and Mâlik. He was one of the great hadith scholars. 'Ali, Aḥmad, Isḥāq, Ibn Numayr, Bandâr, 'Abd ibn Ḥumayd, and al-Ḥārith ibn Usâmah related from him. Ibn Ma'in said, "He is truthful. There is nothing wrong with him. His hadith indicate his truthfulness." Abû Ḥātim ar-Râzi said, "He is not used as an authority." Adh-Dhahabi said, "We do not say that the rank of Rawḥ in memory and precision is like that of Yaḥyâ al-Qaṭṭân. He is less than 'Abd ar-Razzâq, but not Abû'n-Naḍr. He compiled books." He died in 205 or 207.

See Ibn Abī Ḥâtim, *al-Jarḥ wa't-ta'dil*, 2:498, Imâm adh-Dhahabī, *Siyar a'lâm an-nubalā'*, 9:402–407, and Ibn al-'Imâd, *Shadharât adh-dhahab*, 2:13.

[2] He is 'Alī ibn 'Âṣim ibn Ṣuhayb al-Wâsiṭi, at-Tamīmī by clientage, the Imâm and scholar, Shaykh of the hadith scholars. He was born in 107. He related from Ḥusayn ibn 'Abd ar-Raḥmân, 'Aṭâ' ibn as-Sâ'ib, Sulaymân at-Taymi, Ḥumayd aṭ-Ṭawīl, and Khâlid al-Hadhdhâ'. 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, 'Alī ibn al-Ja'd, 'Abd ibn Ḥumayd, and al-Ḥārith ibn Abī Usāmah related from him. Ibn al-Madīnī said, "'Alī ibn 'Âṣim had a lot of errors. When he was refuted, he did not retract. He was known in hadith and related rejected hadith." Ṣâliḥ Jazarah said, "I do not consider 'Alī ibn 'Âṣim to be one of those who lie, but he made errors, and had a bad memory and a lot of mistakes. He errs in hadith. He elevates and reverses. Most of his hadith are authentic and straight." Al-Bukhārī said, "They do not consider him strong. They have criticised him." He died in 201 at over the age of 90.

See Ibn Abi Ḥâtim, *al-Jarḥ wa't-ta'dil*, 6:198, Imâm adh-Dhahabī, *Siyar a'lâm an-nubalâ'*, 9:249–262, and Ibn al-'Imâd, *Shadharât adh-dhahab*, 2:12.

[3] Imâm adh-Dhahabi, *Tadhkirat al-ḥuffâẓ*, 2:194 and *Siyar a'lâm an-nubalâ'*, 13:388.

[4] Imâm adh-Dhahabī, *Tadhkirat al-ḥuffâẓ*, 2:194, *Mīzân al-i'tidâl*, 1:442, and Ibn Ḥajar, *Lisân al-mīzân*, 2:157.

[5] Al-Ḥarbī, the *imâm* and *ḥâfiẓ*, Shaykh Abû Isḥâq Ibrâhīm ibn Isḥâq al-Baghdâdī, one of the notable scholars. He was born in 198. He listened to Hawdhah ibn Khalīfah, 'Affân ibn Muslim, 'Âṣim ibn 'Alī, Musaddad, Abû'l-Walīd aṭ-Ṭayâlisī, Sulaymān ibn Ḥarb, Abī Bakr ibn Abī Shaybah and Bandâr. He learned *fiqh* with Imâm Aḥmad. He was one of his most esteemed companions. Abû 'Amr ibn as-Simâk, Abû Bakr ash-Shâfi'i, and Ja'far al-Khuldī related from him. Al-Khaṭīb said, "He was an imâm in knowledge, a leader in asceticism, with recognition of *fiqh*, insight into rulings, a *ḥâfiẓ* in hadith, discrimination in defects, concerned with literature, and proficient in language. He compiled unfamiliar (*gharib*) hadith and many books. He originated from Merv. Ad-Dāraquṭnī said, "He was a proficient imām in every knowledge and was truthful." He died in Dhû'l-Ḥijjah 285.

See al-Khaṭīb al-Baghdâdī, *History of Baghdad*, 6:28–40, Imâm adh-Dhahabi, *Siyar a'lâm an-nubalâ'*, 13:356–372, and *Tadhkirat al-ḥuffâẓ*, 2:162, and Ibn al-'Imâd, *Shadharât adh-dhahab*, 2:190.

[6] See *Mīzân al-i'tidâl*, 1:442.

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[1] Imâm adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:389.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:389.

[3] Imām adh-Dhahabī, *Mīzān al-i'tidāl*, 1:423.

[4] *Mu'jam Abī Ya'lā*, pp. 55–56.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:274 and ***Siyar a'lām an-nubalā'***, 14:174.

HIS LISTENING

He listened to ʿAlī ibn al-Jaʿd,[1] Yaḥyā ibn Maʿīn, and many others.[2]

HIS STUDENTS

Ibn Hibbān, Abū Ḥātim, and Abū Bakr al-Ismāʿīlī related from him.[3]

HIS POSITION

Abū Yaʿlā was one of the people of truthfulness, trustworthiness, *dīn* and forbearance. Most of the markets were closed on the day he died, and a huge number of people attended his funeral.[4]

Abū Yaʿlā related in expectation of a reward [from Allah]. He had hadith with three intermediaries between him and the Prophet ﷺ.[5]

Ibn Ḥibbān considered him reliable and described him as accurate. Ḥāfiẓ Ismāʿīl ibn Muḥammad ibn al-Faḍl[6] said, "I read *Musnads* like the *Musnad* of al-ʿAdanī and the *Musnad* of Ibn Mānīʿ, which are like rivers, and the *Musnad* of Abū Yaʿlā, which is the sea that is the gathering point of the rivers."[7]

HIS BIRTH AND DEATH

He was born in Shawwāl 210 and travelled when he was fifteen years old. He died in 307.[8]

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[1] ʿAlī ibn al-Jaʿd, the firm *imām* and *ḥāfiẓ*, the *Musnid*, Shaykh of Baghdad, Abū'l-Ḥasan al-Hāshimī by clientage, al-Jawharī. He was born in 134. He related from Shuʿbah, Ibn Abī Dhi'b, Ḥurayz ibn ʿUthmān, Sufyān ath-Thawrī, the two Ḥammāds, Mālik ibn Anas and their generation. Al-Bukhārī, Abū Dāwūd, Abū Zur'ah, Abū Ḥātim and many people related from him. Mūsā ibn Dāwūd said, "I have not seen anyone with greater memorisation than ʿAlī ibn al-Jaʿd." Abū Ḥātim said, "He was truthful. He was a wealthy noble scholar, but he had some innovation." He took from some of the earlier ones. He died in Rajab 230.

See Ibn Saʿd, *Ṭabaqāt*, 7:338–339, Ibn Abī Hatim, *al-Jarḥ wa't-taʿdīl*, 6:178, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:459–468 and *Tadhkirat al-ḥuffāẓ*, 1:366, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:68.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:275.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:275.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:275.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:275.

[6] Ismāʿīl ibn Muḥammad ibn al-Faḍl, the great *ḥafiẓ* and notable scholar, the Shaykh al-Islam, Support of the *Sunnah*, Abū'l-Qāsim at-Taymī aṭ-Ṭalḥī al-Aṣbahānī ash-Shāfiʿī. He listened to Abū ʿAmr ʿAbd al-Wahhāb ibn Abī ʿAbdullāh ibn Mandah, ʿĀ'ishah bint al-Ḥasan and Abū Naṣr Muḥammad ibn Muḥammad az-Zaynabī. Abū Saʿd as-Samʿānī, Abū Ṭāhir as-Silafī and Abū Mūsā al-Madīnī related from him. Abū Mūsā al-Madīnī said, "Abū'l-Qāsim was the imām of the imāms of his time, the teacher of the scholars of his time and the model of the people of the *Sunnah* in his time." He was born in 457. He is the imām in *tafsīr*, hadith, language and literature. He had knowledge of hadith and their chains of transmission. He wrote many useful books. He died in 535.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:80–88, *al-ʿIbar*, 4:94, and Ibn al-ʿImād, *Shadharāt adh-dhahab*,4:105.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:276 and *Siyar aʿlām an-nubalā'*, 14:180.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:276.

Al-Muʿjam

BY IBN QĀNIʿ

HIS LINEAGE

HE IS ABŪ'L-ḤUSAYN ʿAbd al-Bāqī ibn Qāniʿ ibn Marzūq ibn Wāthiq, al-Umawī by clientage, al-Baghdādī.[1]

HIS LISTENING TO SCHOLARS AND HIS JOURNEY

He listened to al-Ḥārith ibn Abī Usāmah, Ibrāhīm al-Ḥarbī, Muḥammad ibn Maslamah,[2] Ismāʿīl ibn al-Faḍl al-Balkhī, Ibrāhīm ibn al-Haytham al-Baladī,[3] and their generation.[4]

He travelled extensively and had a lot of hadith.[5]

HIS STUDENTS

Ad-Dāraquṭnī, Abū ʿAlī ibn Shādhān,[6] Abū'l-Qāsim ibn Bishrān and others related from him.[7]

Al-Barqānī said, "The Baghdādīs consider him reliable, but I consider him weak."[8] Ad-Dāraquṭnī said, ""He used to memorise, but he made mistakes."[9]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99, and *Siyar aʿlām an-nubalā'*, 15:526.

[2] Muḥammad ibn Maslamah ibn al-Walīd, the long-lived hadith scholar, Abū Jaʿfar al-Wāsiṭī aṭ-Ṭayālisī. He was born in 178. He related from Yazīd ibn Hārūn, and Abū ʿAbd ar-Raḥmān al-Muqri'. Abū Jaʿfar al-Bakhtarī, Abū Bakr ash-Shāfiʿī, and Aḥmad ibn Thābit al-Wāsiṭī related from him. Ad-Dāraquṭnī said, "There is nothing wrong with him."Al-Khaṭīb said, "He had rejected hadith." He died in 282.

See al-Khaṭīb al-Baghdādī, *History of Baghdad*, 3:305–307, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:395–396, *Mīzān al-iʿtidāl*, 4:41–42, and aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 5:30.

[3] He is the hadith scholar, truthful traveller, Abū Isḥāq Ibrāhīm ibn al-Haytham al-Baladī, residing in Baghdad. He listened to Abū'l-Yamān, Ādam ibn Abī Iyās and ʿAlī ibn ʿAbbās. Ismāʿīl aṣ-Ṣaffār, an-Najjād and Abū Bakr ash-Shāfiʿī related from him. Al-Khaṭīb said, "He is trustworthy and reliable in our view." He died in Jumādā al-Ākhirah 278.

See al-Khaṭīb, *History of Baghdad*, 6:207–209, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 13:411–422, aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 6:163.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99 and *Siyar aʿlām an-nubalā'*, 15:527.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99 and *Siyar aʿlām an-nubalā'*, 15:527.

[6] The excellent truthful imām, the *Musnid* of Iraq, Abū ʿAlī al-Ḥasan ibn Abī Bakr Aḥmad ibn Ibrāhīm ibn al-Ḥasan ibn Muḥammad ibn Shādhān al-Baghdādī, al-Bazzāz al-Uṣūlī. He was born in Rabīʿ al-Awwal, 339. He listened to Abū ʿAmr ibn as-Simāk, Jaʿfar al-Khuldī, an-Najjād and Ibn Qāniʿ. Al-Khaṭīb, al-Bayhaqī and Shaykh Abū Isḥāq ash-Shīrāzī related from him. Al-Khaṭīb said, "We wrote from him with an accurate listening, and he was truthful." He died at the end of 425.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:415–418, *al-ʿIbar*, 3:157, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:228–229.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99 and *Siyar aʿlām an-nubalā'*, 15:527.

[8] Al-Khaṭīb, *History of Baghdad*, 11:89, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99, and *Siyar aʿlām an-nubalā'*, 15:527.

[9] Al-Khaṭīb, *History of Baghdad*, 11:89, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99, and *Siyar aʿlām an-nubalā'*, 15:527.

Al-Khaṭīb said, "It is transmitted that he became confused [in his transmissions] about two years before he died.'[1]

HIS BIRTH AND DEATH

He was born in 265 and died in Shawwāl 351.[2]

He says in his *Mu'jam*: "Ibrāhīm ibn al-Haytham al-Baladī related to us from Abū Ṣāliḥ from Mu'āwiyah ibn Ṣāliḥ from 'Abd ar-Raḥmān ibn Jubayr from his father from Ka'b ibn 'Iyāḍ who said that the Messenger of Allah ﷺ said, "Every nation has a trial, and the trial of my community is wealth."[3]

The Three Mu'jam Collections

BY AṬ-ṬABARĀNĪ

THEY ARE THE *Kabīr*, the *Awsaṭ* and the *Ṣaghīr* Collections.

As for the *Kabīr* Collection, it is a *Musnad* but is missing the *Musnad* of Abū Hurayrah. It seems that he intended to have his transmissions on their own but did not do it, or he did it and it was not well known.

The *Awsaṭ* Collection consists of six large volumes arranged according to the order of his teachers. In it he presents the unfamiliar narrations, which every teacher (and the number of his teachers reached a thousand) has. It is like the *Kitāb al-afrād* by ad-Dāraquṭnī.[4]

DEFINITION OF AL-AFRĀD

For hadith scholars, *afrād* and *gharā'ib* (unfamiliar hadith) designate those things which only one shaykh has.

He used to say, "This book (*al-Awsaṭ*) is my spirit."[5]

The truth is that this book indicates his excellence and vast transmission. Established scholars believe that it contains rejected hadith.[6]

But this is what rarity demands, and the isolated reliable [narration] is called *al-gharīb aṣ-ṣaḥīḥ*.

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[1] Al-Khaṭīb related that from al-Azharī from Abū'l-Ḥusayn ibn Furāt. See al-Khaṭīb, *History of Baghdad*, 11:89, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99, and *Siyar a'lām an-nubalā'*, 15:527.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:99, and *Siyar a'lām an-nubalā'*, 15:527.

[3] *Mu'jam aṣ-Ṣaḥābah*, 2:374.

[4] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:122.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:122.

[6] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126.

As for the Small Collection (*aṣ-Ṣaghīr*), it contains one hadith from every teacher. He says at the end of his *Kabīr* Collection in the hadith about milking the she-goat: 'Ubayd ibn Ghannām related to us from Abū Bakr ibn Abī Shaybah from Wakī' from al-A'mash from Abū Isḥāq from 'Abd ar-Raḥmān ibn Zayd al-Fā'ishī that the daughter of Khabbāb said, "My father went out on an expedition in the time of the Prophet ﷺ and the Messenger of Allah ﷺ used to visit us and he would milk a goat for us. He used to milk it into a bowl and it would be filled. When Khabbāb came, he used to milk and its milk would revert to what it was before."[1]

He says at the end of it (*aṣ-Ṣaghīr*) about the virtues of women: Samānah bint Muḥammad ibn Mūsā ibn al-Waḍḍāḥ ibn Ḥassān al-Anbāriyyah related to us in Anbar from Abū Muḥammad ibn Mūsā from Muḥammad ibn 'Uqbah as-Sadūsī from Muḥammad ibn Ḥumrān from 'Aṭiyyah ad-Da''ā' that al-Ḥakam ibn al-Ḥārith as-Sulamī ؓ said, "I heard the Messenger of Allah ﷺ say, 'Whoever wrongly takes a span from the path of the Muslims will be collared with seven earths on the Day of Rising.' I heard Malīḥah bint Abī Nu'aym al-Faḍl ibn Dukayn say: 'I heard my father say, "The Qur'ān is the uncreated word of Allah."'"[2]

HIS NAME AND LINEAGE

He is Abū'l-Qāsim Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayr al-Lakhmī aṭ-Ṭabarānī.[3]

HIS BIRTH

He was born in Ṣafar 260 in 'Akka in the Levant.[4]

HIS SEEKING KNOWLEDGE AND HIS JOURNEY

In 73 and afterwards he listened to knowledge in the cities of the Levant, the two Harams, Yemen, Egypt, Baghdad, Kufa, Basra, Isfahan, Jazirah and elsewhere.[5]

HIS LISTENING

He listened to 'Alī ibn 'Abd al-'Azīz,[6] Bishr ibn Mūsā,[7] Idrīs al-'Aṭṭār, Abū Zur'ah ad-Dimashqi,[1] and their likes.[2] He was encouraged in it when he was young by his father and he travelled with him.[3]

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[1] Imām aṭ-Ṭabarānī, *al-Mu'jam al-kabir*, 25:187.

[2] *Al-Mu'jam aṣ-ṣaghīr*, 2:153.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:119.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:119.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126.

[6] 'Alī ibn 'Abd al-'Azīz ibn al-Marzubān ibn Sābūr, the imām and truthful *ḥāfiẓ*, Abū'l-Ḥasan al-Baghawī, residing in Makkah. He was born in about 190. He listened to Abū Nu'aym, 'Affān, Muslim ibn Ibrāhīm and 'Alī ibn al-Ja'd. 'Abd al-Mu'min ibn Khalaf an-Nasafī, Abū'l-Ḥasan al-Qaṭṭān, and Abū'l-Qāsim aṭ-Ṭabarānī related from him. He had good hadith. Ad-Dāraquṭnī said that he is trustworthy and reliable. Ibn Abī Ḥātim said, "He wrote the hadith of Abū 'Ubayd to us. He was truthful." He died in 286.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:348–349, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 6:196, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:193.

[7] He is Bishr ibn Mūsā ibn Ṣāliḥ, the imām and *ḥāfiẓ*, the long-lived reliable scholar, Abū 'Alī al-Asadī

He has the book of Supplication on which the author of *al-Hiṣn al-ḥaṣin* relied. He says at the beginning of it: "Ḥāfiẓ Abū'l-Qāsim said: 'This is a book which I wrote in order to compile the supplications of the Messenger of Allah ﷺ. I was moved to do that because I saw that many people were devoted to using supplications in rhyming prose and supplications which were prescribed for a number of days that were written by scribes, but not related from the Messenger of Allah ﷺ nor from any of his Companions, may Allah Almighty be pleased with them, nor from any of the *Tābi'ūn* who followed them with the best. Furthermore, it is related that the Messenger of Allah ﷺ disliked rhymed prose in supplication and being excessive in it. So I wrote this book with chains of transmission reported from the Messenger of Allah ﷺ. I began with the virtues and the correct manners used in supplications. Then I arranged the chapters according to the situations in which the Messenger of Allah ﷺ made supplication. I put every supplication in its proper place so that those who hear and those to whom it is conveyed can use it according to how we arranged it, Allah willing.

"Chapter on the words of Allah, mighty is He and majestic, *'Call on Me and I will answer you. Those who are too proud to worship Me will enter Hell abject.'*" (40:60)

"'Abdullāh ibn Muḥammad ibn Sa'īd ibn Abī Maryam related to us from Muḥammad ibn Yūsuf al-Firyābī, and 'Alī ibn 'Abd al-'Azīz related to us from Abū Ḥudhayfah from Sufyān from Manṣūr from Dharr ibn 'Abdullāh al-Marhabī from al-Ḥaḍramī from an-Nu'mān ibn Bashīr ❁ that the Messenger of Allah ﷺ said, 'Worship is supplication.' Then he recited, *'Call on Me and I will answer you.'*"[4]

This book is a large volume.

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al-Baghdādī. He was born in 190. He listened to Rawḥ ibn 'Ubādah, Abū 'Abd ar-Raḥmān al-Muqri', Abu Nu'aym Sa'īd ibn Manṣūr and al-Ḥumaydī. Ismā'īl aṣ-Ṣaffār, Abū Bakr ash-Shāfi'ī, and Abū'l-Qāsim aṭ-Ṭabarānī related from him. al-Khatib said, 'He was reliable, trusted, intelligent and grave.' Abū Bakr al-Khallāl the jurist said, "Aḥmad ibn Ḥanbal used to honour Bishr ibn Mūsā. He wrote for him to al-Ḥumaydi in Makkah." Ad-Dāraquṭnī said, "He is reliable." He died in 26th Rabī' al-Awwal 288.

See Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 13:352–354, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dil*, 2:367, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:196.

[1] The shaykh and truthful *imām*, *ḥadith* scholar of the Levant, Abū Zur'ah 'Abd ar-Raḥmān ibn 'Abdullāh ibn Ṣafwān ad-Dimashqi. He was born before 200. He related from Abū Nu'aym al-Fadl ibn Dukayn, Hawdhah ibn Khalīfah, Sulaymān ibn Ḥarb, Abū'l-Yamān al-Ḥakam ibn Nāfi', al-Ḥumaydī, Aḥmad ibn Ḥanbal, and Yaḥyā ibn Ma'īn. He compiled and wrote, studied with the *ḥuffāẓ* and possessed discrimination. He was advanced over his contemporaries because of his recognition and high calibre chains. Abū Dāwūd in his *Sunan*, Abū Bakr ibn Abī Dāwūd, Yaḥyā ibn Ṣā'id, Abū'l-'Abbās al-Aṣamm, Abū Ja'far aṭ-Ṭaḥawī, and Abū'l-Qāsim aṭ-Ṭabarānī related from him. Ibn Abī Ḥātim said, "He was truthful, reliable." He died in 281.

See Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 13:311–316, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dil*, 5:267, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:177

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:120.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:126 and *Siyar a'lām an-nubalā'*, 16:119.

[4] *Kitāb ad-du'ā'* by aṭ-Ṭabarānī, 2:785–786.

He has *Kitāb al-manāsik*, *Kitāb 'ishrā an-nisā'*, *Kitāb an-nawādir*, and *Kitāb dalā'il an-nubuwwah*. He has a large *tafsīr* and things that are no longer extant.[1] Ḥāfiẓ Yaḥya ibn Mandah[2] listed the books of aṭ-Ṭabarānī.[3]

HIS ENDURING HARDSHIPS

He endured hardships in the path of seeking and he slept in the deserts for thirty years.[4]

THE EXCELLENCE OF AṬ-ṬABARĀNĪ

He related from Ibn al-'Amīd[5], the famous *wazir*, who excelled his contemporaries in Arabic, poetry and language, and who had no peer in the Daylamid state. He was the teacher of aṣ-Ṣāḥib ibn 'Abbād.[6] He says, "I did not think that in this world there was any sweetness more pleasant than the *wazirate* and the leadership that I have until I attended the debate between aṭ-Ṭabarānī and al-Ji'ābī which was held in my presence. Aṭ-Ṭabarānī defeated him due to the abundance of his memory. Abū Bakr used to beat him through his cleverness so much so that their voices were raised until al-Ji'ābī said, 'I have a hadith which no one else in the world has!' He said, 'Bring it then!' He said, 'Abū Ḥanīfah related to us from Sulaymān ibn Ayyūb who said, "...."' Aṭ-Ṭabarānī said, 'I am Sulaymān ibn Ayyūb. Abū Khalīfah [not Abū Ḥanīfah] heard it from me and I let him hear it from me with a high calibre chain.'

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:127.

[2] The Shaykh and and *imām*, *ḥāfiẓ* and hadith scholar, Abū Zakariyyā Yaḥyā ibn Abī 'Amr ibn 'Abd al-Wahhāb son of the great Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn Isḥāq ibn al-Ḥāfiẓ Muḥammad ibn Yaḥyā ibn Mandah al-'Abdī al-Aṣbahānī. He was born in Shawwāl 434. He listened to Aḥmad ibn Maḥmūd ath-Thaqafī, Abū Bakr al-Bayhaqī, and Muhammad ibn 'Ali al-Jassās. 'Abd al-Wahhāb al-Anmāṭī, Abū Ṭāhir as-Silafī and Abū Mūsā al-Madīnī related from him. As-Sam'ānī said, "He was a shaykh of great worth, immense excellence, vast transmission, a reliable *ḥāfiẓ* with a lot of hadith, truthful, with many books, good behaviour and far from artifice. He was unique of his house in his time." He died in Dhū'l-Ḥijjah, 511.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 19:395–396, Ibn Khallikān, *Wafayāt al-a'yān*, 6:168–171, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:232.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:127.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:127 and *Siyar a'lām an-nubalā'*, 16:122.

[5] The great wazir, Abu al-Fadl Muhammad ibn al-Husayn ibn Muhammad, the scribe and wazir of king Rukn ad-Dawlah al-Hasan ibn Buwayh ad-Daylami. He was a marvel in correspondence, construction and eloquence. He was used an example. It was said that writing began with 'Abd al-Hamid and ended with Ibn al-'Amīd. He died 360.

See: See Ibn Khallikān, *Wafayāt al-a'yān*, 5:103–113, Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 16:137–138, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:31–34.

[6] The writer and man of letters, the *wazīr* of King Mu'ayyad ad-Dawlah Buwayh ibn Rukn ad-Dawlah. He accompanied Ibn al-'Abbād and was known as the Companion (*Ṣāḥib*). He listened to Abū Muḥammad ibn Fāris in Isfahan and to Qāḍi Aḥmad ibn Kāmil. He wrote books. He was a Shi'ite and Mu'tazilite, an innovator and haughty boastful tyrant. He was eloquent and used obscure language. He was affected and padded his speeches with words. He became angry when he debated. He died in Ṣafar 385.

See Ibn Khallikān, *Wafayāt al-a'yān*, 1:228–233, Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 16:511–514, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:113–116.

Al-Ji'ābi was embarrassed and I wished that the *wazirate* had not existed and that I had been aṭ-Ṭabarānī and had been as happy as he was."[1]

The author of these lines said that the wishes expressed by Ibn al-'Amid here only result from the remains of love of leadership and *wazirate*. Religious scholars are unaffected by this superiority of theirs and their souls are not moved by the like of it, but the bitter man compares people to himself.

THE EXTENSIVE NARRATION (*RIWĀYAH*) OF AṬ-ṬABARĀNĪ

Aṭ-Ṭabarānī was known for his vast knowledge of hadith and he was distinguished by transmitting a great number of hadith. Abū'l-'Abbās Aḥmad ibn Manṣūr ash-Shīrāzī[2] said, "I wrote 300,000 hadith from aṭ-Ṭabarānī."[3]

HIS DEATH

Some *zindiqs* of the Ismā'īlī Qarmatians bewitched him and he lost his eyesight.[4]

He died on 2nd Dhū'l-Qa'dah 360. Abū Nu'aym al-Aṣbahānī, the author of *Hilyat al-awliyā'*, prayed over him. He was a hundred years and ten months.[5]

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Al-Mu'jam

BY AL-ISMĀ'ĪLĪ

THE BIOGRAPHY of al-Ismā'īlī was discussed at length in the section about his *Ṣaḥīḥ, al-Mustakhraj 'alā Ṣaḥīḥ al-Bukhārī*, and in what follows I will mention something from the beginning of his *Mu'jam*:

Praise be to Allah with the praise He deserves by the honour of His Face and the might of His Majesty, and as is demanded by His successive blessings and bounty. May Allah bless His Prophet Muḥammad, the Prophet of mercy and the Message, and his family and grant them peace abundantly.

Following on from that: I performed an *Istikhārah* prayer, asking Allah, mighty and exalted is He, for guidance about enumerating the names of my shaykhs to whom I listened, from whom I wrote, and to whom I read hadith, and I arranged that in alphabetical order to make it easier for the reader to grasp and to consult a name if he is uncertain or it is unclear. I confined each of them to one hadith that is unfamiliar, beneficial, sound or has a story connected to it. We also included what we wanted to do in that by compiling hadith that are beneficial in themselves. I explained the state of those whose path in hadith is criticised by the appearance of lies in it, suspicions about them, or their leaving the body of the people of hadith through ignorance of it and departure from it. If I consider someone to be outwardly one of them, I did not transmit from him in what I compiled of my hadith. I recorded the names from whom in my youth I wrote by dictation in my own handwriting in 283 when I was six years old. Then I corrected it as is done by someone like me when someone reflects and perceives some error in it. That was because I did not remove anything I wrote of *sunan* and hadith of the shaykhs from this topic. I ask Allah for success to complete it in good and health and that He benefit me and others through it.

"I began that with Aḥmad so that it begins with the Name of the Prophet ﷺ seeking luck through that, and it is proper for me to begin with *alif* from the letters of the alphabet. Muḥammad and Aḥmad refer to the same name. Allah, mighty and exalted is He, says when giving the good news of 'Īsā, peace be upon him, '*giving you the good news of a Messenger after me whose name is Aḥmad*' (61:6), as he says, '*Muḥammad is the Messenger of Allah*' (48:29) and '*Muḥammad is only a Messenger.*' (3:144) The Prophet ﷺ said, "I have names. I am Muḥammad. I am Aḥmad." Abū Muḥammad 'Abdullah ibn Muḥammad ibn Nājiyyah used to say: 'Aḥmad ibn al-Walīd as-Sarī related to us,' and I said, '[His name was] Muḥammad, O shaykh [not Aḥmad].' He said, 'Muḥammad and Aḥmad are the same.' I began with this compilation in Jumādā al-ūlā 361. May Allah protect us from errors in word and deed."[1]

He says in the chapter of the Muḥammads in the biography of Abū Bakr Muḥammad ibn Ṣāliḥ ibn Shu'ayb at-Tammār - and it is one of his narrations with a high calibre chain: Muḥammad ibn Ṣāliḥ ibn Shu'ayb related to us by dictation in Basra from Yaḥyā ibn 'Alī from Yazīd ibn Hārūn that 'Āṣim al-Aḥwal said, "We visited Anas ibn Mālik, may Allah Almighty be pleased with him, to console him for the death of a son of his. We said to him, 'Abū Ḥamzah, we hope for bliss for him.' He said, 'More than that. I heard the Messenger of Allah ﷺ say, "Death is expiation for every believer."'"[2]

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[1] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 3:129 and *Siyar a'lām an-nubalā'*, 16:124.

[2] Aḥmad ibn Manṣūr ibn Thābit, the *imām* and itinerant *ḥāfiẓ*, Abū'l-'Abbās ash-Shirāzi. He related from Abū'l-Qasim aṭ-Ṭabarānī, Abū Muhammad ar-Rāmhurmuzi and others. Abū Naṣr ibn al-Ismā'īlī, al-Ḥākim, Tammām ar-Rāzi and others related from him. Al-Ḥākim said, "He collected hadith which others did not collect. He had acceptance in Shiraz so that he was cited as an example." He died in 382.

See Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 16:472–473 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:96.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:130.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 6:127.

[5] See *Siyar a'lām an-nubalā'*, 16:128–129.

[1] *Kitāb al-mu'jam*, 1:309–310.

[2] *Kitāb al-mu'jam*, 1:491.
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Al-Muʿjam

BY IBN JUMAYʿ

HIS LINEAGE

HE IS MUHAMMAD ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn ʿAbd ar-Raḥmān ibn Yaḥyā ibn Jumayʿ al-Ghassānī aṣ-Ṣaydāwī, the traveller.[1]

HIS TRAVEL AND LISTENING

He travelled and listened to Abū Saʿīd ibn al-Aʿrābī, Abū'l-ʿAbbās ibn ʿUqdah,[2] Abū ʿAbdullāh al-Maḥāmilī and others.[3]

He met a large number of scholars in Makkah, Kufa, Baghdad, Egypt and Damascus, as his *Muʿjam* attests.

HIS STUDENTS

Ḥāfiẓ ʿAbd al-Ghanī ibn Saʿīd, Tammām ar-Rāzī, the author of *al-Fawāʾid*, and Muḥammad ibn ʿAlī aṣ-Ṣūrī,[4] his son as-Sakan ibn Jumayʿ,[5] and others related from him.[6]

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[1] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:152–153.

[2] Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿAbd ar-Raḥmān al-Hamdānī, Abū'l-ʿAbbās al-Kūfī, the *ḥāfiẓ* and scholar, one of the scholars of hadith and unique in his time, known as Ḥāfiẓ ibn ʿUqdah. He was born in Kufa in 249. He listened to Ibrāhīm ibn Abī Bakr ibn Abī Shaybah, Aḥmad ibn Abī Khaythamah, Abū Bakr ibn Abī'd-Dunyā, and Abū Muslim al-Kajjī. He compiled biographies, chapters and shaykhs, and his hadith spread and his fame went far. He wrote from those who advanced slowly and who had been trained among the great, young and [from the] unknown. He added the lean to the fat, and the pearls to the precious pearls. Aṭ-Ṭabarānī, Ibn ʿAdī, Abū Bakr ibn al-Jiʿābī, Abū ʿAlī an-Naysābūrī, al-Ḥākim, and Ibn Jumayʿ related from him. Ad-Dāraquṭnī said, "The people of Kufa agreed that no one was seen from the time of ʿAbdullāh ibn Masʿūd to the time of Abū'l-ʿAbbās ibn ʿUqdah with a greater memory than him." Ibn ʿUqdah died on the 23rd Dhū'l-Qaʿdah 332.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:340–355, al-Khaṭīb, *History of Baghdad*, 5:14–22, and Ibn al-ʿImād, *Shadharat adh-dhahab*, 2:232.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:153.

[4] The *imām* and *ḥāfiẓ*, unique proficient authority, Abū ʿAbdullāh Muḥammad ibn ʿAlī ibn ʿAbdullāh ibn Muḥammad ibn Raḥīm ash-Shāmī as-Sāḥilī aṣ-Ṣūrī, one of the prominent scholars. He was born in 376 or 377. He listened to Ibn Jumayʿ, ʿAbd al-Ghanī ibn Saʿīd and Abū Bakr al-Barqānī. Al-Khaṭīb and Jaʿfar ibn Aḥmad as-Sarrāj related from him. The last to relate from him with a license was Abū Saʿd ibn aṭ-Ṭayyūrī. Al-Khaṭīb said, "Aṣ-Ṣūrī was truthful. He wrote from me and I wrote from him." Qāḍī Abū'l-Walīd al-Bājī said, "Aṣ-Ṣūrī had the most retention of those we have seen." Aṣ-Ṣūrī died in Jumādā al-Ākhirah, 441.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:627–631, *al-ʿIbar*, 3:197, al-Khaṭīb, *History of Baghdad*, 3:103, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:267.

[5] As-Sakan ibn Jumayʿ, Abū Muḥammad. He related from his father, Yūsuf ibn al-Qāsim al-Mayānajī and a group. He lived a long time just like his father. Muḥammad ibn Aḥmad al-Anbārī and ʿAlī ibn Bakkār aṣ-Ṣūrī related from him, and the jurist, Naṣr al-Maqdisī with a license. He died on the *ʿĪd al-Fiṭr* 437 in Sayda.

See as-Samʿānī, *al-Ansāb*, 8:116–119 and Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:156–167.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:155.

HIS BIRTH

He was born in 305.[1]

HIS DEATH

He died in Rajab, 402.[2]

He fasted from the age of 18 until he died.[3]

Al-Khaṭīb and others said that he is reliable.[4]

Al-Khaṭīb said that he has the most *isnād* of those who remained in the Levant.

He says in his *Muʿjam* collection: Muḥammad ibn Aḥmad ibn Muḥammad ibn ʿĪsā ibn ʿAmmār al-ʿAṭṭār related to us in Baghdad from ʿAbdullāh ibn Ayyūb from Sufyān ibn ʿUyaynah from Ismāʿīl from Qays ibn Abī Gharazah who said, "The Messenger of Allah ﷺ came to us and said, 'Company of merchants, your selling is attended by oaths and lies, so mix it with charity.'"[5]

Al-Muʿjam

BY AD-DIMYĀṬĪ

DIMYĀṬ (DAMIETTA) is sometimes read as Dhimyāṭ, but that is an error, as ad-Dimyāṭī himself makes clear. Damietta is a city subject to Cairo.

He is the author of the famous *Sīrah*, which is reliable.

This *Muʿjam* is a collection of his shaykhs, and their number reached 1300 individuals.[6]

HIS LINEAGE

He is Abū Muḥammad ʿAbd al-Muʾmin ibn Khalaf ibn Abī'l-Ḥasan ad-Dimyāṭī ash-Shāfiʿī, the author of books.[7] His *Sīrah* is like the model for all scholars of *Sīrah*.

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[1] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:155.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:156.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:155.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 17:155.

[5] *Muʿjam ash-shuyūkh*, p. 63.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268. The shaykh of our shaykhs, Ḥāfiẓ ʿAbd al-Ḥayy al-Kattānī said, "His collection of the names of his shaykhs and those he met and took from in any science still exists today in four volumes in the handwriting of its author in the Tunis Library (*Fihris al-fahāris*, 1:407)."

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268 and Ibn Ḥajar, *ad-Durar al-kāminah*, 2:417.

HIS BIRTH

He was born at the end of 613.[1]

HIS SEEKING KNOWLEDGE AND LISTENING

He first occupied himself with *fiqh* in Damietta and became proficient. Then he sought hadith.[2] He listened to Ibn al-Muqayyar,[3] 'Alī ibn Mukhtār,[4] Abū'l-Qāsim ibn Rawāḥah,[5] 'Īsā al-Khayyāṭ,[6] Ḥāfiẓ Zakī ad-Dīn al-Mundhirī,[7] and others.[8]

He travelled to Alexandria, Baghdad, Aleppo, Hama, Maridin, Harran, Damascus and other cities.[9]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268 and Ibn Ḥajar, *ad-Durar al-kāminah*, 2:417.

[3] The Shaykh and righteous *Musnid*, traveller of the time, Abū'l-Ḥasan 'Alī ibn Abī 'Ubaydullāh al-Ḥusayn ibn al-Muqayyar al-Baghdādī al-Muqri' al-Ḥanbalī an-Najjār, resident in Egypt. He was born on the night of *'Īd al-Fiṭr* in 545. He had licenses from Naṣr ibn Naṣr al-'Ukbarī, Abū Bakr ibn az-Zāghūnī and Abū Ja'far al-'Abbāsī. He listened to Ma'mar ibn al-Fākhir, Shuhdah al-Kātibah and Abū 'Alī ibn Shīrawayh. Ad-Dimyāṭī, Abū 'Alī ibn al-Khallāl and Muḥammad ibn 'Abd al-Karīm al-Mundhirī related from him. Ḥāfiẓ Taqī ad-Dīn 'Ubayd said, "He was a right-acting shaykh with a great deal of night prayer, worship and recitation. He was steadfast with the people of hadith." He died in the middle of Dhu'l-Qa'dah, 643.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 33:119–121, *al-'Ibar*, 5:178, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:223.

[4] The Shaykh and long-lived *amir*, Jamāl al-Mulk, Abū'l-Ḥasan 'Alī ibn Mukhtār al-'Āmirī al-Maḥallī al-Iskandarānī, known as Ibn al-Jamal. He was born at the beginning of 548. He listened to Abū Ṭāhir as-Silafī and was the only one who possessed certain sections. He was one of the sons of the Egyptian governors. Al-Mundhirī and ad-Dimyāṭī related from him. He died on 12th Sha'bān 638.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 23:76–77 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:189–190.

[5] The long-lived shaykh, *musnid* scholar, 'Izz ad-Dīn Abū'l-Qāsim 'Abdullāh ibn al-Ḥusayn ibn 'Abdullāh ibn Rawāḥah al-Anṣārī al-Khazrajī ash-Shāmī. He was born in 560. He listened to Abū Ṭāhir as-Silafī and 'Alī ibn Hibatullāh al-Kāmilī. Al-Barzālī, al-Mundhirī, Ibn aṣ-Ṣābūnī and ad-Dimyāṭī related from him. He had some carelessness. He died in 646.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā', 23:261–264*, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:234.

[6] 'Īsā ibn Salāmah ibn Sālim ibn Thābit, son of the long-lived shaykh, the *musnid* of Khorasan, Abū'l-Faḍl al-Ḥarrānī al-Khayyāṭ. He was born at the end of Shawwāl 551. Abū'l-Fatḥ ibn al-Baṭṭī, Abū Bakr ibn an-Naqūr, Muḥammad ibn Muḥammad ibn as-Sakan, Shuhdah, and a number of scholars gave him a teaching license.. He was the last of those who related from them in this world. Ad-Dimyāṭī and Ibn aẓ-Ẓāhirī related from him. He was a religious man. He died at the end of 652.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 23:280–281, *al-'Ibar*, 5:212–213, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:259.

[7] The *imām* and undisputed scholar, the *ḥāfiẓ*, Shaykh al-Islām, Zakī ad-Dīn, Abū Muḥammad 'Abd al-'Aẓīm ibn 'Abd al-Qawī al-Mundhirī ash-Shāmī al-Miṣrī ash-Shāfi'ī. He was born at the beginning of Sha'bān in 581. He listened to 'Umar ibn Ṭabarzad and Mūsā ibn 'Abd al-Qādir al-Jīlī. Ad-Dimyāṭī, Ibn Daqīq al-'Īd and Yūsuf ibn 'Umar al-Khatanī related from him. Ḥāfiẓ 'Izz ad-Dīn al-Ḥusaynī said, "Our shaykh taught in the Ẓāfirī mosque. Then he was appointed shaykh of ad-Dār al-Kāmiliyyah. He isolated himself there and devoted himself to knowledge. He was peerless in the knowledge of hadith with its different sciences, and was a firm, scrupulous and attentive authority." Ad-Dimyāṭī said, "He is our shaykh and our educator. I went to him as a beginner and left him repeating hadith to him." He died in Dhū'l-Qa'dah, 656.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 23:319–322.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268.

[9] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268.

He was clever, an accurate *ḥāfiẓ*, with good Arabic, extensive language, vast *fiqh*, and he was a leader in the science of genealogy and had a handsome appearance.[1]

He was known as Ibn al-Mājid. He was extremely handsome and when the people of Damietta went to extremes in describing a bride, they would say, "She is like Ibn al-Mājid."[2] His books include *Kitāb al-khayl*, *Kitāb aṣ-ṣalāt al-wusṭā* and other useful books.[3]

Abū'l-Fatḥ ibn Sayyid an-Nās, the author of the famous *Sīrah*,[4] Abū Ḥayyān, and Taqī ad-Dīn as-Subkī narrated from him.[5]

HIS DEATH

He died suddenly after hadith were read to him. He was taken to his house unconscious and died in Dhū'l-Qa'dah 705. His funeral was well attended.[6]

He entered where a group were reading hadith when the name 'Abdullāh ibn Salām came up and they were rigorous in criticising him. He said, "Peace be upon you, the *salām* of Salām."[7]

He took from aṣ-Ṣaghānī[8] 20 volumes of his books.[9]

He often used to read the *Sunan* of ash-Shāfi'ī. He used to be fair and say, "Most of the words in this *sunan* differ from the two *Ṣaḥīḥ* collections." He was a Shāfi'ī who respected Mālik to such an extent that they thought that he was a Mālikī.

An example of his poetry:

The science of hadith possesses virtue and excellence;
those concerned with it obtain exaltation by it.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268.

[2] Ibn Ḥajar, *ad-Durar al-kāminah*, 2:417.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:268.

[4] The imām and notable scholar, hadith scholar, *ḥāfiẓ*, distinguished man of letters, Abū'l-Fatḥ Muḥammad ibn Muḥammad ibn Muḥammad ibn Aḥmad ibn Sayyid an-Nās al-Andalusī al-Miṣrī. He was born in Dhū'l-Qa'dah 671. He listened to Ibn al-'Izz, and other people who numbered about a thousand. He clung to Ibn Daqīq al-'Īd and studied with him. He was one of the notable *ḥāfiẓ* scholars, an imām in hadith, a critic in the science, with knowledge of narrators, faults and chains of transmission, and knowledge of the sound and weak. He was put in charge of hadith studies in aẓ-Ẓāhiriyyah and elsewhere. He wrote *as-Sīrat al-kubrā* and *as-Sīrat aṣ-ṣughrā*. He died in Sha'bān 734.

See as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 520 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:108.

[5] Ibn Ḥajar, *ad-Durar al-kāminah*, 2:417 and al-Katabī, *Fawāt al-Wafayāt*, 2:410.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:269.

[7] Ibn Ḥajar, *ad-Durar al-kāminah*, 2:417.

[8] The shaykh and notable scholar, the hadith scholar and imām of language, Raḍī ad-Dīn Abū'l-Faḍā'il, al-Ḥusayn ibn Muḥammad ibn al-Ḥasan ibn Ḥaydar al-Qurashī al-'Adawī al-'Umarī aṣ-Ṣaghānī al-Kindī al-Lāhūrī, the Ḥanafī jurist and author of books. He was born in Lahore in 577. He listened to Ibn al-Ḥaṣarī and an-Niẓām Muḥammad ibn al-Ḥasan al-Marghīnānī. He had the highest level in knowledge of Arabic language. Ad-Dimyāṭī said, "He was a right-acting, truthful, silent shaykh, an imām in language, *fiqh* and hadith. I read to him a lot." He died on 19th Sha'bān 650, and was buried in Makkah.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 23:282–284, Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:250, and *al-'Ibrah*, 205–206.

[9] Al-Katabī, *Fawāt al-Wafayāt*, 2:411.

No critic obtains it but that it completes him;
no idle person but that he is adorned by it.'

He wrote:

Knowledge is only in the Book and *Sunnah*,
and ignorance is only in *kalām* and logic.
Good is only in silence with expectation of reward
and evil only comes from speech and articulation.

The author of these lines says: "*Kalām* and *manṭiq* (logic) are used in the first verse in their technical meaning while they are used in the second verse with their linguistic meaning." Ad-Dimyāṭī was excessive in his censure of *kalām*. When people were strong in advancing towards it, he resorted to the course of satirising it. He said:

"He said: 'Part of what is objected to in what they do and is known to be objectionable in them is their studying the science of the superfluous and being distracted by logic from what is transmitted when they turn their attention to the science of logic, along with their belief that it is not proper for someone who is not good in that to speak. I wonder if ash-Shāfi'ī and Mālik read it or if it illuminated Abū Ḥanīfah's methods for him? Did Aḥmad ibn Ḥanbal know it? Or did ath-Thawrī learn it before he embarked on teaching? Did Iyās use it to assist his intelligence, or did it enable 'Amr to possess the cleverness he employed? Or did Quss and Saḥbān train in it so that if it had not been for it, neither of them would have been eloquent or clear? Do you think that the intellects of the people are weak when they are not trained in its usages? Or do you think that their intelligence is defective when they are not honoured in respect of it? No, intelligence is too noble to be confined to its prison and it is a little greater than to be overcome by the arrival of its jinn.

"By Allah, people are immersed in that which will not benefit them and display need for what will not enrich them. Rather, after them comes weariness and it makes them suffer. *Shayṭān* promises them and gives them false hopes. There are certain individuals among the people of knowledge who look into that without striving and read that without making a display of it because the least of its calamities is that a person occupies himself with what does not concern him and shows need for what the Gracious Lord is not concerned with. Such people make it the most important of their concerns and use it to prepare for the firm and incontestable. So they write extensively on it. Each of them consumes himself in obtaining a wasted life. Perhaps they did not hear the word of the one who calls those who aim for it to guidance. This was when he ﷺ saw that 'Umar had had the Tawrah written on a tablet and brought together. He ﷺ became angry and said to him, 'If Mūsā had been alive, he

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[1] Al-Kattānī, *Fihris al-fahāris*, 1:409.

would only have been able to follow me.' So he did not leave him any excuse for the Book which Mūsā brought possessing light. So what do you think of what fumblers have written in the darkness of *shirk* in which they have forged lies and falsehoods? By Allah, deviated minds have drowned in the seas of the misguidance of philosophers!"

HIS BOOKS

His books include *al-Arba'ūn al-mutabāyanah*, its synopsis, *al-Arba'ūn aṣ-ṣughrā*, *al-Arba'ūn fi'l-muwafāqāt wa'l-'awālī*, and *al-Arba'ūn al-abdāl at-tasā'iyāt*. When he finished writing it, he said:

Take it: hadith as authentic replacements,
which appear with a chain of nine.
At the beginning it agrees with Aḥmad ibn Shu'ayb
who says what hits the mark.
Read it, and in it there is direct contact with
Muslim who preserves words and chains,
And its like after twenty which agree with
Abū 'Īsā at-Tirmidhī whose protection repels.

His books include *al-Mi'ah at-Tasā'iyyah fi'l-muwāfaqāt wa'l-abdāl al-'āliyyah*, *at-Tasā'iyyāt al-muṭṭali'ah*, *al-Arba'ūn al-Ḥalabiyyah fi'l-aḥkām an-nabawiyyah*, *al-Arba'ūn fi'l-jihād*, *al-Majālis al-Baghdādiyyah*, *al-Majālis ad-Dimashqiyyah*, *Kashf al-mughaṭṭā fi tabyīn aṣ-ṣalāt al-wusṭā*, *Kitāb faḍl ṣawm as-sittah min Shawwāl*, *Kitāb fi'l-khayl*, *Kitāb at-tasullī wa'l-ightibāṭ bi-thawāb man taqaddama min al-afrāṭ*, *Kitāb adh-dhikr wa't-tasbīḥ 'uqb aṣ-ṣalāt*, and *Kitāb dhikr azwāj an-Nabī wa awlādihi w aslāfihi*. He has many other books as well.[1]

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[1] See his books, *Fihris al-fahāris*, 1:408.

Supplement

Among the most important books of *Mu'jam* other than those mentioned are:

Mu'jam aṣ-Ṣaḥābah, by Aḥmad ibn 'Alī ibn Lāl al-Hamdānī ash-Shāfi'ī, who died in 398.

At-Taḥbīr fi'l-Mu'jam al-kabīr, by Ḥāfiẓ Abū Sa'd 'Abd al-Karīm ibn Muḥammad ibn as-Sam'ānī.

Al-Mashyakhah by Ibn 'Asākir ad-Dimashqī.

Mu'jam li-mashyakhah Aṣbahān, *Mu'jam li-mashyakhah Baghdād*, and *Mu'jam as-safar*, all by Ḥāfiẓ Abū Ṭāhir Aḥmad ibn Muḥammad as-Silafī.

Al-Mashyakhah by Abū'l-Ḥasan 'Alī ibn al-Bukhārī.

Mu'jam ash-shuyūkh by Ḥāfiẓ Shams ad-Dīn Muḥammad ibn Aḥmad adh-Dhahabī.

VIRTUES &
GOOD MANNERS

Kitāb az-Zuhd wa'r-Riqāq

BY ʿABDULLĀH IBN AL-MUBĀRAK

THAT WHICH IS USED among people is the selection of Ḥāfiẓ Diyā' ad-Dīn Abū ʿAbdullāh ibn Muḥammad ibn ʿUthmān ibn Sulaymān aṣ-Ṣūfī az-Zarzārī. The basic text of the book was related by al-Ḥusayn ibn al-Ḥasan al-Marwazī[1] and his companion, Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣāʿid related it from him, and there are some additions in it. Some of them are reported from al-Marwazī from other than Ibn al-Mubārak and some are from Ibn Ṣāʿid from his shaykhs. That which is in circulation now is the selection that they circulate with teaching licenses and auditory transmissions (*samāʿāt*).

It begins:

The esteemed Imām, Ḥāfiẓ Abū ʿAbd ar-Raḥmān ʿAbdullāh ibn al-Mubārak al-Ḥanẓalī al-Marwazī said: Yūnus ibn Yazīd reported to us from az-Zuhrī who said that as-Sā'ib ibn Yazīd narrated that Shurayḥ al-Ḥaḍramī was mentioned in the presence of the Messenger of Allah ﷺ and he said, "That is a man who did not sleep on the Qur'ān."[2]

The author of these lines says, "Scholars disagree greatly about the meaning of the hadith, and I recall from my shaykh that the meaning of *tawassada* is 'to lie down in sleep'. So the Preserved Qur'ān [here] is in the position of the pillow under the head and so a person must not fail to rise in the night and [must not] sleep with the Qur'ān under his pillow."

The position of Ibn al-Mubarak, like that of Imām Mālik, the Greatest Imām

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[1] Al-Ḥusayn ibn al-Ḥasan ibn Ḥarb, the *imām* and truthful *ḥāfiẓ*, Abū ʿAbdullāh as-Sulamī al-Marwazī, the companion of Ibn al-Mubārak. He lived in Makkah and compiled and composed books. He related a lot from Ibn al-Mubārak, and also related from Sufyān ibn ʿUyaynah, Muʿtamir ibn Sulaymān and Hushaym ibn Bashīr. At-Tirmidhī, Ibn Mājah, Baqī ibn Makhlad, and Yaḥyā ibn Ṣāʿid related from him. Abū Ḥātim said, "He died in 246."

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 12:190–191, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 3:49, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 4:334, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:111.

[2] *Kitāb az-zuhd*, 426.

(Abū Ḥanīfah). Imām ash-Shāfi'ī, and Imām Aḥmad ibn Ḥanbal, is too elevated to be described in this summary. I have avoided lengthiness in describing them, but Ibn al-Mubārak, in spite of the respect he enjoys, did not have a *madhhab* that was followed. I want to mention part of his life so that people will be aware of his status.

HIS LINEAGE

He is Abū 'Abd ar-Raḥmān 'Abdullāh ibn al-Mubārak ibn Wāḍiḥ al-Ḥanẓali by clientage, al-Marwazī.[1]

Al-Mubārak's father was Turkish. He was the slave of a merchant from Hamdhān of the Banū Ḥanẓalah of Tamīm.[2]

HIS FATHER'S STORY

It is reported in the history of al-'Āmirī that his father was scrupulous. He used to work in a garden belonging to his master where he remained for a long time. Then one day his master came and told him, "I want a sweet pomegranate." So he went to one of the trees and brought him a pomegranate. He opened it and found that it was bitter. He asked him, "Do you not know the sweet from the bitter?" "No," he answered. He said, "How is that?" He said, "I have not eaten any of them so that I would know it." He asked, "Why have you not eaten?" He said, "Because you did not give me permission." He investigated that and found that what he said was true and he became great in his eyes and he brought him close to him. He had a daughter who had received a marriage proposal. He said to him, "Mubārak, who do you think should marry this girl?" He told him, "Sir, people disagree about desires. The people of the *Jāhiliyyah* married for lineage. The Jews marry for wealth and the Christians marry for beauty. This community marries for the *dīn*." When he heard him say that, his intelligence pleased him and he told her mother, "She will have no other husband." So he married her to him. She brought him this pearl and the blessing of his father prospered over him.[3]

HIS BIRTH

He was born in 118 or a year later.[4]

HIS JOURNEYS

He spent his life in journeys on *Ḥajj*, in *jihād* and in commerce.[5]

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:378 and Ibn Khallikān, *Wafayāt al-a'yān*, 3:32.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:371.

[3] See al-Yāfi'ī *Mir'āt al-jinān*, 1:379 with some slight differences, and Ibn Khallikān, *Wafayāt al-a'yān*, 3:32. Ibn Khallikān said, "I saw this story in some histories ascribed to Ibrāhīm ibn Adham, the right-acting worshipper."

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:250 and *Siyar a'lām an-nubalā'*, 8:379.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:250 and *Siyar a'lām an-nubalā'*, 8:379.

HIS LISTENING

He listened to Mālik, Sufyān ath-Thawrī, Sufyān ibn 'Uyaynah, Hishām ibn 'Urwah,[1] 'Āṣim al-Aḥwal,[2] Sulaymān at-Taymī,[3] Khālid al-Hadhdhā'[4] and others besides them of the young *Tābi'ūn* and their followers.[5]

HIS STUDENTS

An innumerable group of the people of all areas related from him, including 'Abd ar-Raḥmān ibn Mahdī,[1] Yaḥyā ibn Ma'īn, Abū Bakr ibn Abī Shaybah, 'Uthmān ibn Abī Shaybah,[2] Aḥmad ibn Ḥanbal and al-Ḥasan ibn 'Arafah.[3][4]

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[1] Hishām ibn 'Urwah ibn az-Zubayr ibn al-'Awwām, the trustworthy *imām*, Shaykh al-Islām, Abū'l-Mundhir al-Qurashī al-Asadī. He was born in 61. He listened to his father and his uncle, ['Abdullāh] Ibn az-Zubayr and his wife, Asmā' the daughter of his uncle al-Mundhir, and 'Amr ibn Shu'ayb. Shu'bah, Mālik and ath-Thawrī related from him. Ibn Sa'd said, "He was firm, trustworthy, possessing a lot of hadith, and an authority." Abū Ḥātim ar-Rāzī said, "He was trustworthy, an *imām* in hadith." Hisham said, "I saw that Ibn 'Umar had locks of hair which touched the ends of his shoulders." Ya'qūb ibn Shaybah said, "Hishām was firm, and there was no objection to him until after he went to Iraq. He expanded his transmission and connected [transmissions] to his father that came from his father but which he had heard from people other than his father." Adh-Dhahabī said, "In the hadith of the Iraqis from Hishām there are some probable errors just as errors occur in their hadith reported from Ma'mar." He died in 146 and Abū Ja'far al-Manṣūr [the Abbasid caliph] prayed over him.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 6:34–47, al-Khaṭīb, *History of Baghdad*, 14:47, Ibn Khallikān, *Wafayāt al-a'yān*, 6:580, and Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 11:48.

[2] 'Āṣim ibn Sulaymān, the *imām* and *ḥāfiẓ*, hadith scholar of Basra, Abū 'Abd ar-Raḥmān al-Baṣrī al-Aḥwal, the *muḥtasib* of al-Madā'in. He related from 'Abdullāh ibn Sirjas, Anas ibn Mālik, Rafī' Abū'l-'Āliyyah, Abū Qilābah, al-Ḥasan, and Ibn Sīrīn. Qatādah, Sulaymān at-Taymī, Shu'bah, Ma'mar, Hushaym, Jarīr ibn 'Abd al-Ḥamīd, the two Sufyāns, and Yazīd ibn Hārūn related from him. Ath-Thawrī said, "I reached four *ḥuffāẓ* of the people: Ismā'īl ibn Abī Khālid, 'Āṣim al-Aḥwal, and Yaḥyā ibn Sa'īd." He said, "I think that Hishām ad-Dastawā'ī was one of them." Ibn Mahdī said, "'Āṣim al-Aḥwal was one of the *ḥuffāẓ* of his companions." He died in 141 or 142.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 6:13–15, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 6:343, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 5:42 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:210.

[3] Sulaymān ibn Tarkhān, the Imām, Shaykh al-Islām, Abū'l-Mu'tamir at-Taymī al-Baṣrī, who resided among the Banū Taym. He is also called at-Taymī. He related from Anas ibn Mālik, Ṭāwūs, al-Ḥasan and Thābit. He was pre-eminent in knowledge and action. His son Mu'tamir, Shu'bah, Sufyān, Ḥammād ibn Salamah, Ibn al-Mubārak, Jarīr ibn 'Abd al-Ḥamīd, Yaḥyā Qaṭṭān and Yazīd ibn Hārūn related from him. Shu'bah said, "I did not see anyone more truthful than Sulaymān at-Taymī ؒ. When he related from the Prophet ﷺ his face would grow pale." Shu'bah said, "The doubts of Ibn 'Awn and Sulaymān at-Taymī are certainty." Yaḥyā ibn Sa'īd said, "I have not sat with anyone who was more afraid of Allah than Sulaymān at-Taymī." Ḥammād ibn Salamah said, "We did not come to Sulaymān at-Taymī at at a time in which one worships Allah but that we found him obedient. We used to think that he did not know how to disobey Allah." Sulaymān at-Taymī said, "If you were to take the dispensation (*rukhṣah*) of every scholar, all evil would be concentrated in you." He died in Basra in Dhū'l-Qa'dah, 143.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:195–202, Ibn Sa'd, *aṭ-Ṭabaqāt*, 7:18, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 4:124–125, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:212.

[4] Khālid ibn Mihrān, the *imām* and reliable *ḥāfiẓ*, Abū'l-Manāzil al-Baṣrī, known as al-Hadhdhā', one of the scholars. He saw Anas ibn Mālik. He related from Abū 'Uthmān an-Nahdī, 'Abdullāh ibn Shaqīq, Ibn Sīrīn, and Abū'l-'Āliyyah. Abū Isḥāq al-Fazārī, the two Ḥammāds, Sufyān ibn 'Uyaynah, Shu'bah, Mu'tamir ibn Sulaymān related from him. Aḥmad ibn Ḥanbal considered him reliable as did Yaḥyā ibn Ma'īn and a group. His hadith are in the *Ṣaḥīḥ*. He died in 141.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 6:190–193, Ibn Sa'd, *aṭ-Ṭabaqāt*, 7:23, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 2:352–353, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:210.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:379.

One of the amazing things is that Sufyān ath-Thawrī, who was the most revered of the shaykhs of Ibn al-Mubārak, related from him.[5]

HIS EXCELLENCE

Sufyān ath-Thawrī said, "I desire for my entire life that for one year I be like Ibn al-Mubārak but I was not able to be like him even for three days."[6]

Adh-Dhahabī, one of the great hadith scholars, said, "His hadith came to me from other directions with elevated chains and by license with six people between me and him. By Allah, I love him for Allah. I hope for good from my love of him because of what Allah bestowed on him of *taqwā*, worship, sincerity, *jihād*, expanse of knowledge, provision, *futuwwah* (chivalric qualities) and praiseworthy attributes."[7]

Qutaybah ibn Sa'īd al-Balkhī al-Baghlānī, the shaykh of the authors of the Six *Ṣaḥīḥ* Collections,[8] said, "The best of the people of our time are Ibn al-Mubārak, and then Aḥmad ibn Ḥanbal."[1] A group of shaykhs met and said, "Come and we will enumerate the qualities of Ibn al-Mubārak in the areas of good." They said, "Knowledge, *fiqh*, *adab*, grammar, language, asceticism, eloquence, poetry, praying at night, worship, *Hajj*, military expeditions, horsemanship, not speaking about what did not concern him, and lack of disagreement on his companions."[2]

'Abdullāh ibn al-Mubārak said, "I took knowledge from 4,000 shaykhs and related from a thousand of them."[3]

It is related that 'Alī ibn al-Ḥasan ibn Shaqīq said, "I stood with Ibn al-Mubārak on a cold night waiting for him to leave the mosque and I spoke with him at the door about a hadith and discussed with him. He continued to discuss with me until the *mu'adhdhin* came and gave the *adhān* for *Fajr*."[4]

Al-Fuḍayl ibn 'Iyāḍ said, "By the Lord of this House, my eyes have not seen the like of Ibn al-Mubārak."[5]

The people of hadith gathered around Ibn al-Mubārak and said to him, "Scholar of the east, relate to us." Sufyān was near them listening and he said, "Woe to you! The scholar of the east and west and what is between them (if you but had intelligence)!"[6]

Hārūn ar-Rāshid came to Raqqa and people ran away to follow Ibn al-Mubārak. Sandals broke and the dust rose. A freed-slave girl of the Amir al-Mu'minīn looked from a tower on the Khashab palace and asked, "Who is this?" They answered, "A scholar from the people of Khorasan has come." She said, "This, by Allah, is the true king, not King Hārūn who can only gather people with police and aides."[7]

Abū Bakr al-Khaṭīb said, "Ma'mar ibn Rāshid and al-Ḥusayn ibn Dāwūd al-Balkhī related from him, and between their deaths was 132 years."[8]

His father gave him 50,000 dirhams to use in trade and he took them and spent them in the way of seeking hadith. When he returned, his father asked him about his goods and Ibn al-Mubārak placed his notebooks in front of his father and told him, "These are my goods, and I hope to benefit from them in both worlds." His father was happy at that and gave him 30,000 dirhams. He said, "Spend them and complete your trade."

The story of his seeking is that he was tested by drinking wine, and listening to entertainment and songs. One day he entered a garden at the time when the apples were ripe and invited a group of his contemporaries, and they ate and drank and began to play and amuse themselves. They became drunk and when part of the night was over, he woke up and picked up the lute to play it. Then the lute began to speak and said, *"Has the time not arrived for the hearts of those who believe to yield to the remembrance of Allah?"* (57:16) So he struck the ground with the lute and broke it and left all the things in which he was involved which distracted him from Allah. Success came from Allah Almighty. He did the good which was made easy for him by the grace and mercy of Allah Almighty. That is what Abū 'Abdullāh Ḥammādah mentioned in the history, *Mukhtaṣar al-madārik*. As for al-Kafawī, he mentioned in his *Ṭabaqāt* after the story of the garden, drinking and intoxication, that he dreamt of a bird with a beautiful voice reciting that *āyah* in a tree at his head. It is possible that he saw that in a dream, and then it was repeated to him with the voice of the lute.[1]

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[1] 'Abd ar-Raḥmān ibn Mahdī ibn Ḥibbān ibn 'Abd ar-Raḥmān, the critical excellent *imām*, Master of the *Huffāz*, Abū Sa'īd al-'Anbārī al-Baṣrī. He was born in 35. He listened to Hishām ad-Dastawā'ī, Sufyān, Shu'bah, Ḥammād ibn Salamah, Mālik and Ibn al-Mubārak. 'Alī, Yaḥyā, Aḥmad, Isḥāq, Ibn Abī Shaybah, Bandār, Abū Khaythamah and Abū Thawr related from him. He was an authoritative *imām*, and a model in knowledge and action. Ash-Shāfi'ī said, "I do not know of any like him in this science." Aḥmad ibn Ḥanbal said, "'Abd ar-Raḥmān had more *fiqh* than Yaḥyā al-Qaṭṭān." Ibn al-Madīnī said, "The most knowledgeable of the people of hadith was 'Abd ar-Raḥmān ibn Mahdī." Nu'aym ibn Ḥammād said, "I asked 'Abd ar-Raḥmān ibn Mahdī, 'How do you recognise a liar?' He answered, 'As a doctor recognises a madman.'" 'Alī al-Madīnī said, "The most reliable of the companions of Sufyān were Yaḥyā al-Qaṭṭān and 'Abd ar-Raḥmān." He died in Basra in Jumādā al-Ākhirah 198.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:195–209, Ibn Sa'd, *aṭ-Ṭabaqāt*, 7:297, al-Khaṭīb, *History of Baghdad*, 10:240, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:355.

[2] 'Uthmān ibn Muḥammad ibn Abī Shaybah Ibrāhīm al-'Absī by clientage, al-Kūfī, the *imām* and great *ḥāfiẓ*, the Exegete and author of books. He was born on the *'Īd* of [possibly a mistake for "after"] 160. He related from Sharīk, Jarīr ibn 'Abd al-Ḥamīd, Hushaym, Ibn 'Uyaynah, and 'Abdullāh ibn al-Mubārak. The two shaykhs (al-Bukhārī and Muslim), Abū Dāwūd, and Ibn Mājah related from him. Aḥmad ibn Ḥanbal was asked about him and he praised him. He said, "I have only learnt good [of him]." He died on 3rd Muḥarram 239.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:151–153, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 6:166–167, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 7:149–151, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:92.

[3] Al-Ḥasan ibn 'Arafah ibn Yazīd, the *imām*, reliable hadith scholar, the *musnid* scholar of his time, Abū 'Alī al-Baghdādī, the teacher. He was born in 150. He listened to Hushaym ibn Bashīr, 'Abdullāh ibn al-Mubārak, Jarīr ibn 'Abd al-Ḥamīd and Mu'tamir ibn Sulaymān. At-Tirmidhī, Ibn Mājah, Ibn Abī'd-Dunyā, Zakariyyā Khayyāṭ as-Sunnah, Abū Ya'lā, Ibn Ṣā'id, al-Maḥāmilī and Ibn Abī Ḥātim related from him. He died at Samarra in 257. Adh-Dhahabī said, "Today the elevation of *isnād*, which is the knowledge of 35, has reached the hadith of al-Ḥasan ibn 'Arafah. He possessed *sunnah* and following."

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:547–551, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 3:31–32, al-Khaṭīb, *History of Baghdad*, 7:394–396, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:136.

[4] Imam adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:250, the sound position is that Aḥmad ibn Ḥanbal missed Ibn al-Mubārak as he says in the *Siyar a'lām an-nubalā'*, 8:418.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:380.

[6] Al-Khaṭīb, *History of Baghdad*, 10:162, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:389.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:250.

[8] All except Ibn Mājah among the authors of the *Ṣaḥīḥ* Collections related [directly] from him; he related from him via Yaḥyā adh-Dhuhlī.

[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 11:195.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:251 and *Siyar a'lām an-nubalā'*, 8:397.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:252.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:252.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:252.

[6] Al-Khaṭīb, *History of Baghdad*, 10:262, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:389.

[7] Al-Khaṭīb, *History of Baghdad*, 10:156, Ibn Khallikān, *Wafayāt al-a'yān*, 3:33, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 8:384.

[8] Al-Khaṭīb al-Baghdādī, *as-Sābiq wa'l-lāḥiq*, p. 252.

HIS LEARNING FIQH FROM ABŪ ḤANĪFAH AND MĀLIK

Ibn al-Mubārak learned *fiqh* from Abū Ḥanīfah, and is counted among his students.[2] When Abū Ḥanīfah died, he learned *fiqh* from Mālik in Madinah and so he combined both scholars. He is considered a Ḥanafī by the Ḥanafīs and a Mālikī by the Mālikīs.

HIS DIVISION OF HIS TIME

His divided his time between a year for *Ḥajj* and then a year for *jihād*. He used to recite the following two verses:

> When you keep company, accompany a glorious one
>   possessing chastity, modesty and nobility,
> who says "No" to a thing, if you say, "No,"
>   and when you say, "Yes," he says, "Yes."[3]

HIGHLIGHTS FROM HIS WORDS

Part of his instructions were: "It is necessary to have a sound intention in seeking, then in listening to the shaykhs, then in retaining it, and then in memorising it, and then spreading it among seekers of knowledge. Whoever lacks one of these five qualities has a deficiency in his knowledge."

He said, "I selected four statements from four thousand hadith. The first is: 'Do not be deluded by the pleasures of this world.' The second is: 'Do not put into your belly what it is incapable of.' The third is: 'Take of knowledge that which will benefit you.' The fourth is: 'Do not trust a woman in any affair.'"

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[1] See *The Great History of Damascus*, 32:406.

[2] Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 8:409.

[3] *Al-Jawāhir al-muḍi'ah*, 1:281.

HIS SCRUPULOUSNESS

Once he went from Merv to the Levant and borrowed a pen there and forgot to return it to its owner. He said, "It is better that I return a doubtful dirham than to spend 100,000 dirhams in the way of Allah."

When he was dying, he called his slave Naṣr, one of the trustworthy transmitters, and told him, "Take me off of my carpet and put me on the ground." Naṣr began to weep. He asked, "What is making you weep?" He answered, "I remembered your blessing and your luxury, and I began to worry about your exile and misery." He said, "Be quiet. I asked Allah Almighty that I should live the life of the wealthy and die the death of the poor."

HIS DEATH

Ibn al-Mubārak died in exile on his return from an expedition to Hit, on the outskirts of Mosul in the month of Ramaḍān 181.[1]

They saw him in a dream and he said, "He forgave me."[2]

Ibn al-Mubārak said:

> I see people who are content with the least of the *dīn*,
>   but I do not see them pleased with what is scant in how they live.
> Seek from Allah to be in no need of the kings' world
>   just as the kings seek from the world to be in no need of the *dīn*.

Part of what was said in praise of him was:

> When the slave of Allah travelled from Merv at night,
>   its light and beauty left it.
> When the good are mentioned in every land,
>   they are the body in them and you are its crescent moon.

HIS GENEROSITY

At the time of the *Ḥajj*, the brothers of Ibn al-Mubārak among the people of Merv gathered to him and said, "We will accompany you." He said, "Bring your provisions." He took their provisions and put them in a box and locked it. Then he hired on their behalf and transported them from Merv to Baghdad. He continued to spend on them and feed them good food and the best of sweets. Then he brought them from Baghdad in the best garments and perfect manliness until they reached the city of the Messenger ﷺ and he asked each of them, "What did your dependents tell you to buy in Madinah from its things?" They answered, "Such and such." Then he brought them to Makkah. When they finished the *Ḥajj*, he asked each of them.

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[1] See Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 8:418.

[2] Imām adh-Dhahabi, *Siyar a'lām an-nubalā'*, 8:419.

"What did your dependents ask you to buy of the goods of Makkah?" They would say, "Such and such." So he brought that for them and then brought them from Makkah. He continued to spend on them until they reached Merv. He plastered their houses and doors. After three days, he prepared a feast for them and clothed them. When they ate and were happy, he called for the box and opened it and gave each of them his bag from it with his name on it.[1]

Kitāb al-Adab al-Mufrad

BY IMĀM AL-BUKHĀRĪ

IT CONSISTS OF ABOUT NINE SECTIONS and al-Bukhārī states at the end of it:

The Imām and authority, Abū ʿAbdullāh al-Bukhārī states: Do not let your hatred be destruction. Ismāʿīl ibn Abī Maryam related to me from Muḥammad ibn Jaʿfar from Zayd ibn Aslam from his father that ʿUmar ibn al-Khaṭṭāb said, "Do not let your love be total infatuation and do not let your hatred be destruction." I asked, "How is that?" He answered, "When you love, you are infatuated like a child. When you hate, you desire destruction for your companion."[2]

Kitāb ad-Duʿā'

BY IBN ABĪ'D-DUNYĀ

IT IS A VERY PRECIOUS BOOK, He began it by mentioning 99 names in the transmission of Ibn Sīrīn from Abū Hurayrah and then the Idrīsī *Arbaʿūn* which stops at al-Ḥasan al-Baṣrī, then the greatest Name of Allah, and then the supplication of deliverance.

He has a book, *Mujābī'd-daʿwah*. He began with the hadith, "Only three spoke in the cradle: ʿĪsā, son of Maryam, the companion of Jurayj the worshipper, and the child by whose mother a man of good appearance passed by riding a fast mount while she was nursing him and she said, 'O Allah, make my son like this man,'" to the end of the hadith.[1]

HIS LINEAGE
He is Abū Bakr ʿAbdullāh ibn Muḥammad ibn ʿUbayd ibn Sufyān ibn Abī'd-Dunyā al-Qurashī al-Umawī by clientage, al-Baghdādī.[2]

HIS BIRTH
He was born in 208.[3]

HIS LISTENING
He listened to ʿAlī ibn al-Jaʿd,[4] Khalaf ibn Hishām,[5] Saʿīd ibn Sulaymān,[6] and their generation.[7]

HIS STUDENTS
Abū Bakr ash-Shāfiʿī, the author of *al-Ghaylāniyyāt*, al-Ḥārith ibn Abī Usāmah, the

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[1] The story is confirmed in *Siyar aʿlām an-nubalā'*, 8:385–386, and there are some additions to the original source.

[2] *Al-Adab al-mufrad*, 2:744.

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[1] See *Kitāb mujābī'd-daʿwah*, 12–13, contents of the letters of Ibn Abī'd-Dunyā, vol. 4.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:248 and *Siyar aʿlām an-nubalā'*, 13:397.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:248 and *Siyar aʿlām an-nubalā'*, 13:397.

[4] ʿAlī ibn al-Jaʿd ibn ʿUbayd, the *ḥāfiẓ* and authority, *Musnid* of Baghdad, Abū'l-Ḥasan al-Baghdādī al-Jawharī. He was born in 134. He listened to Shuʿbah, Ibn Abī Dhi'b, Sufyān ath-Thawrī and Mālik ibn Anas. Al-Bukhārī, Abū Dāwūd, Yaḥyā ibn Maʿīn, Aḥmad ibn Ḥanbal, Abū Zur'ah, and Ibn Abī Ḥātim related from him. Yaḥyā ibn Maʿīn said, "He was reliable, truthful." Muslim said about him, "He is reliable, but a Jahmite." Adh-Dhahabī said, "That is why Aḥmad ibn Ḥanbal forbade his sons to listen to him." He died on 24th Rajab 230.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:459–468, Ibn Saʿd, *aṭ-Ṭabaqāt*, 7:338–339, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 6:178, al-Khaṭīb, *History of Baghdad*, 11:361–366, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 7:289, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:98.

[5] Khalaf ibn Hishām ibn Thaʿlab, the *imām* and *ḥāfiẓ*, the authority and Shaykh al-Islām, Abū Muḥammad al-Baghdādī al-Bazzār al-Muqri'. He was born in 150. He listened to Mālik ibn Anas, Ḥammād ibn Zayd, Abū ʿAwānah and Qāḍī Sharīk. Muslim in his *Ṣaḥīḥ*, Abū Dāwūd in his *Sunan*, Abū Zurʿah, Abū Ḥātim, Abū Yaʿlā al-Mawṣilī and Abū'l-Qāsim al-Baghawī related from him. Yaḥyā ibn Maʿīn, an-Nasā'ī and others said that he is reliable. He died on 7th Jumādā al-Ākhirah 229.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:576–580, Ibn Saʿd, *aṭ-Ṭabaqāt*, 7:348, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 2:372, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:67.

[6] Saʿīd ibn Sulaymān, the firm *ḥāfiẓ*, Abū ʿUthmān aḍ-Ḍabbī al-Wāsiṭī al-Bazzāz, entitled Saʿdawayh. He lived in Baghdad and disseminated knowledge there. He was born in about 120. He went on *Hajj* after 150. In Makkah he saw Muʿāwiyah ibn Ṣāliḥ, the Judge of Andalusia. He listened to Mubārak ibn Faḍālah, Ḥammād ibn Salamah, al-Layth ibn Saʿd, Hushaym and many people. Al-Bukhārī, Abū Dāwūd, Muḥammad ibn Yaḥyā adh-Dhuhlī, Ibrāhīm al-Ḥarbī and Abū Bakr ibn Abī'd-Dunyā related from him. Abū Ḥātim said, "He is trustworthy, reliable. He may be more reliable than ʿAffān. As for Aḥmad ibn Ḥanbal, he disregarded him, and did not write from him, since he responded with dissimulation (*taqiyyah*) during the Inquisition. Aḥmad ibn ʿAbdullāh al-ʿIjlī said, "After he was passed over in the Inquisition, Saʿdawayh was asked, 'What did you do?' He replied, 'We disbelieved and retracted.'" He died in Baghdad on 4th Dhū'l-Ḥijjah 225.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 10:481–483, Ibn Saʿd, *aṭ-Ṭabaqāt*, 7:340, Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 4:26 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:56.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:248 and *Siyar aʿlām an-nubalā'*, 13:397.

author of the *Musnad*, along with his precedence, Abū Bakr an-Najjād,[1] Aḥmad ibn Khuzaymah[2] and others related from him.

He was the teacher of al-Muʿtaḍid, the Abbasid caliph,[3] and he taught more than one of the sons of the caliphs.[4]

Ibn Abī Ḥātim[5] said, "I wrote from him with my father. He is truthful."[6]

When he sat with anyone, if he wished, he would make him laugh, and if he wished, he would make him weep at the same time, because of his vast grasp of knowledge and reports.[7]

HIS DEATH

He died in 281.

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[1] The *imām* and hadith scholar, *ḥāfiẓ*, jurist and *mufti*, and the Shaykh of Iraq, Abū Bakr Aḥmad ibn Sulaymān ibn al-Ḥasan ibn Isrāʾīl al-Baghdādī al-Ḥanbalī an-Najjād. He was born in 253. He listened to Abū Dāwūd as-Sijistānī, Abū Bakr ibn Abī Dāwūd, Ibrāhīm al-Ḥarbī, and al-Ḥārith ibn Abī Usāmah. He wrote a large *dīwān* on the *sunan*. Abū Bakr al-Qaṭīʿī, ad-Dāraquṭnī, Ibn Mandah and Abū Sulaymān al-Khaṭṭābī related from him. Abū Isḥāq aṭ-Ṭabarī said, "An-Najjād used to fast all the time, and he would break the fast every night on a loaf of bread and leave a morsel of it. On Friday he would give away his loaf as *ṣadaqah* and content himself with that morsel." An-Najjād died in Dhū'l-Ḥijjah 348.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:502–504, al-Khaṭīb, *History of Baghdad*, 4:189–192, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:376.

[2] The shaykh and reliable hadith scholar, Abū ʿAlī Aḥmad ibn al-Faḍl ibn al-ʿAbbās ibn Khuzaymah al-Baghdādī. He listened to Abū Qilābah ar-Raqqāshī, ʿAbdullāh ibn Rawḥ al-Madāʾinī, Muḥammad ibn Ismāʿīl as-Sulamī and their generation at Baghdad. He did not travel. Ad-Dāraquṭnī and al-Ḥākim related from him. He was born in 263. He died in Ṣafar 347.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 15:515–516, al-Khaṭīb, *History of Baghdad*, 4:347–348, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:374.

[3] The Abbasid caliph, Abū'l-ʿAbbās, son of al-Muwaffaq bi'llāh, the successor to Abū Aḥmad Ṭalḥah ibn al-Mutawakkil al-Hāshimī al-ʿAbbāsī. He was born in the reign of his grandfather in 242. He was appointed caliph after his uncle al-Muʿtamid, in Rajab 279. He was an awe-inspiring, brave, cruel, tyrannical king, and one of the men of knowledge. He advanced against a lion alone. He had a dusky complexion, balanced physique, and perfect character. He died in 289.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 13:463–479 and aṭ-Ṭabarī, *History*, 10:20–22.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:249, and *Siyar aʿlām an-nubalāʾ*, 13:400, and al-Khaṭīb, 10:89.

[5] ʿAbd ar-Raḥmān ibn Abī Ḥātim ar-Rāzī, the notable scholar and *ḥāfiẓ* whose *kunyah* was Abū Muḥammad. He was born in 240. He listened to al-Ḥasan ibn ʿArafah, az-Zaʿfarānī, Yūnus ibn ʿAbd al-Aʿlā, Abū Zurʿah and Ibn Wārrah. He was a vast repository of knowledge. Ibn ʿAdī, Abū'sh-Shaykh ibn Ḥibbān, and Abū Aḥmad al-Ḥākim related from him. Abū Yaʿlā al-Khalīlī said, "Abū Muḥammad took the knowledge of his father and Abū Zurʿah. He was a wellspring of knowledge and recognition of narrators. He wrote on *fiqh* and on the disagreement of the Companions and *Tābiʿūn* and scholars of the cities." He said, "He was ascetic. He is counted among the *Abdāl*." Adh-Dhahabī said, "He had a previous work on critiquing narrators in four volumes." Abū Ḥātim said, "Who is strong enough to undertake the worship of ʿAbd ar-Raḥmān? I do not know that ʿAbd ar-Raḥmān had any wrong actions." He died in Muharram 327 in Rayy.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 13:263–269, Ibn Khallikān, *Wafayāt al-aʿyān*, 2:287–288, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:208–209.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:249 and *Siyar aʿlām an-nubalāʾ*, 13:400.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:249 and *Siyar aʿlām an-nubalāʾ*, 13:400.

Nawādir al-Uṣūl

BY AL-ḤAKĪM AT-TIRMIDHĪ

HE IS NOT Abū ʿĪsā at-Tirmidhī whose Collection is considered to be one of the Six Primary Sources. *Nawādir al-uṣūl* contains many weak and feeble hadith. It confuses many of those who are ignorant about Imām at-Tirmidhī. They ascribe its feeble hadith to the Collection (*Jāmiʿ*) of at-Tirmidhī, and so one must distinguish between the two of them.

He says about the basis of what is said about prostrating for the verses of prostrations of the Qur'ān: "What is said about the prostration in Sūrat al-Aʿrāf at the words of the Almighty, *'Those who are in the presence of their Lord do not consider themselves too great to worship Him. They glorify His praise and they prostrate to Him.'* (7:206): Positions of proximity with You were proper for them, and so they were purified of arrogance and submitted themselves to You with humility because of what they saw of Your greatness and immense power in dominion. They met Your immensity with glorification and surrendered themselves in prostration to you with humility. Those are the wonder of Your wisdom and we are the children of the wonder of Your creation, the work of Your hand, the community of Your Beloved, praised in the Tawrāh and described in the Injīl with what You bestowed of Your favour and bounty and You gave to the humble of Your gifts and honours in humility and compassion. We prostrated to You by our portion of Your compassion and Your mercy, and we offered submission with our hands. We hope for what You desire and Your reason and Your kindness, O He Who is known for generous gifts and praised for beautiful actions!"

HIS LINEAGE

He is Abū ʿAbdullāh Muḥammad ibn ʿAlī ibn al-Ḥasan ibn Bishr the *muʾadhdhin* al-Ḥakīm at-Tirmidhī, the ascetic, the author of books.[1]

HIS TRANSMISSION

He related from his father, Qutaybah ibn Saʿīd, Ṣāliḥ ibn ʿAbdullāh at-Tirmidhī[2] and their generation.[3]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:218 and *Siyar aʿlām an-nubalāʾ*, 13:439.

[2] Ṣāliḥ ibn ʿAbdullāh ibn Dhakwān, the firm *ḥāfiẓ*, Abū ʿAbdullāh al-Bāhilī at-Tirmidhī who resided in Baghdad. He related from Mālik, Sharīk, and Abū ʿAwānah. Abū ʿĪsā at-Tirmidhī, Abū Zurʿah ar-Rāzī, Ibn Abī'd-Dunyā, Ṣāliḥ Jazarah and Abū Yaʿlā related from him. Abū Ḥātim said that he is truthful. Ibn Ḥibbān said, "He has hadith and *sunnah*. He wrote and compiled." He died in 239.

See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 11:538–539, al-Khaṭīb, *History of Baghdad*, 9:315–316, and Ibn Abī Ḥātim, *al-Jarḥ wa't-taʿdīl*, 4:408.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:218 and *Siyar aʿlām an-nubalāʾ*, 13:440.

HIS STUDENTS

Qāḍī Yaḥyā ibn Manṣūr[1] and the scholars of Nishapur related from him. He went there in 285.[2]

HIS EXPULSION FROM TIRMIDH

They expelled him from Tirmidh because of his writing the books, *Khatm al-wilāyah* and *Kitāb 'ilal ash-sharī'ah*. They said, "He claims that the *awliyā'* have a seal like the Seal of the Prophets. He prefers *wilāyah* to prophethood." He used as evidence the hadith, "The Prophets and martyrs envy them." They said, "If they had not been better, they would not have envied them." He went to Balkh, and they honoured him since he agreed with them in their school.[3]

WEAKNESS IN HIS BOOKS

Know that his books have many feeble and fabricated hadith. He criticised that himself in what he stated in *Ṭabaqāt ash-Sha'rāwi*, "I did not compile anything with planning, nor so that any of it should be ascribed to me, but when my time was constricting me, I consoled myself with my compilations."[4]

It is known from that that most of his books were drafts and need to be reviewed, edited, corrected, some elisions made and put in order.

SOME OF HIS STATEMENTS

He was asked about character and said, "It is outward weakness and an excessive claim."[5]

He said, "Righteousness is five in five: the righteousness of a child in the school, the righteousness of a youth in knowledge, the righteousness of the mature in the mosque, the righteousness of a woman in her house, and the righteousness of the punisher in the prison."[6]

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[1] Yaḥyā ibn Manṣūr ibn Yaḥyā ibn 'Abd al-Malik, the Judge of Nishapur, Abū Muḥammad. He related from 'Alī ibn 'Abd al-'Azīz al-Baghawī, Abū Muslim al-Kajji and Aḥmad ibn Salamah. He had many hadith. Al-Ḥākim, Yaḥyā al-Muzakkī and Abū Sa'd 'Abd al-Malik ibn Abī 'Uthmān az-Zāhid related from him. Al-Ḥākim said, "He was appointed judge for about ten years and then he was dismissed by Abū Aḥmad al-Ḥanafī in 39." He was the hadith scholar of Nishapur in his time. He died in 351.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:28, *al-'Ibar*, 2:253, and Ibn al-'Imād, *Shadharāt adh-Dhahab*, 9:3.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:218 and *Siyar a'lām an-nubalā'*, 13:440.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:218 and *Siyar a'lām an-nubalā'*, 13:440, and as-Subkī, *Ṭabaqāt ash-shāfi'iyyah al-kubrā*, 2:245.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:441.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:441.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:441 and *Ṭabaqāt aṣ-Ṣūfiyyah*, 219.

Kitāb al-Mujalāsah

BY AD-DĪNAWARĪ

IT IS A WELL-KNOWN BOOK, which is relied upon.[1] Ad-Dīnawarī is Abū Bakr Aḥmad ibn Marwān.[2] He says in it:

Ismā'īl ibn Isḥāq related to us from Ḥaramī ibn Ḥafṣ from Ḥarb ibn Maymūn al-Anṣārī from an-Naḍr ibn Anas from Anas ibn Mālik that he asked the Messenger of Allah ﷺ and said, "Your servant, Anas, asks you to intercede for him on the Day of Rising." He said, "I will do it." He asked, "Where should I look for you?" He replied, "Seek me first at the *Sirāṭ*. If you do not find me there, I will be at the Scales. If you do not find me there, then I will be at my Basin. I will not fail to be at these three places."[3]

Kitāb 'Amal al-Yaym wa'l-Laylah

BY AN-NASĀ'Ī

HE SAYS IN THE CHAPTER on the excellence of the recitation of "*Say, He is Allah, One*" (112): Qutaybah ibn Sa'īd reported to us from Abū 'Awānah from Muhājir Abū'l-Ḥasan that a man of the Companions of the Prophet ﷺ said, 'I was travelling with the Prophet ﷺ and he heard a man recite, "*Say: O unbelievers*" (109) to the end of the *sūrah*. He said, "This person is free of *shirk*." Then we went on and he heard another man recite, "*Say: He is Allah, One*," and he said, "This one is forgiven."'[4]

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[1] *Kitāb al-mujālasah wa jawāhir al-'ilm*, by Abū Bakr ad-Dīnawarī, a very important book. In it he compiled many of the sciences on *tafsīr*, the immensity of Allah, hadith and reports and other things, in 26 sections.

[2] The jurist and notable scholar, hadith scholar, Abū Bakr Aḥmad ibn Marwān ad-Dīnawarī al-Mālikī. He listened to Abū Bakr ibn Abī'd-Dunyā, Abū Qilābah ar-Raqqāshī and al-'Abbās ibn Muḥammad ad-Dawrī. Qāḍī Abū Bakr al-Abhurī, Ibrāhīm ibn 'Alī at-Tammār al-Miṣrī, and al-Ḥasan ibn Ismā'īl ad-Ḍarrāb related from him. He had insight into the school of Mālik. He wrote a book refuting ash-Shāfi'ī and a book on the virtues of Mālik. Ad-Dāraquṭnī considered him weak. He came to Egypt and related the books of Ibn Qutaybah and others. Then he travelled to Aswan as its judge. He stayed there for a number of years. He died in Ṣafar, 298.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:427–428 and Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 32–33.

[3] *Kitāb al-Mujālasah*, 1:323.

[4] *Kitāb 'amal al-yawm wa'l-laylah*, p. 214.

Kitāb Karāmāt al-Awliyā'

BY AL-KHALLĀL

HIS LINEAGE

He is Abū Muḥammad al-Ḥasan ibn Muḥammad ibn al-Ḥasan ibn 'Alī al-Baghdadī.[1]

HIS BIRTH

He was born in 352.[2]

HIS LISTENING

He listened to Abū Bakr al-Warrāq, Abū Bakr ibn Shādhān and their generation.[3]

HIS STUDENTS

Al-Khaṭīb, Abū'l-Ḥusayn ibn aṭ-Ṭayyūrī, Ja'far ibn Aḥmad as-Sarrāj, 'Alī ibn 'Abd al-Wāḥid ad-Dīnawarī and others related from him.[4]

He was reliable, possessing both recognition and perception.[5]

He produced *al-Musnad 'alā aṣ-Ṣaḥīḥayn*,[6] but did not complete it.

HIS DEATH

He died in Jumādā al-ūlā 439.[7]

Adh-Dhahabī says in his *History*: 'Īsā ibn Abī Muḥammad reported to us from Ja'far ibn Munīr from Ḥāfiẓ Aḥmad ibn Muḥammad as-Silafī from Abū Sa'īd Muḥammad ibn 'Abd al-Malik ibn Asad who said that Abū Muḥammad al-Khallāl reported that Ḥāfiẓ 'Alī ibn Aḥmad as-Sarakhsī related from his memory from 'Abdullāh ibn 'Uthmān al-Wāsiṭī who heard Abū Hāshim Ayyūb ibn Muḥammad report in Wāsiṭ that he heard Abū 'Uthmān al-Māzinī relate from Sībawayh from al-Khalīl ibn Aḥmad from Dharr ibn 'Abdullāh al-Hamdhānī from al-Ḥārith from 'Alī that the Messenger of Allah ﷺ said, "The people of the good in this world are the people of the good in the Next World, and the people of the objectionable in this world are the people of the objectionable in the Next World."[8]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307 and *Siyar a'lām an-nubalā'*, 17:593.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307 and *Siyar a'lām an-nubalā'*, 17:593.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307 and *Siyar a'lām an-nubalā'*, 17:593.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307 and *Siyar a'lām an-nubalā'*, 17:593.

[6] See Imām adh-Dhahabī, *Tārīkh al-Islām*, 431–4440, p. 471.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:307 and *Siyar a'lām an-nubalā'*, 17:593.

[8] Adh-Dhahabī did not transmit it in *Tārīkh al-Islam*. He transmitted it in *Tadhkirat al-ḥuffāẓ*, 3:308.

Kitāb al-Mi'atayn

BY AṢ-ṢĀBŪNĪ

IT CONTAINS TWO HUNDRED HADITH, two hundred stories and two hundred verses of poetry.

HIS LINEAGE

He is Abū 'Uthmān Ismā'īl ibn 'Abd ar-Raḥmān ibn Aḥmad ibn Ismā'īl ibn Ibrāhīm 'Ābid ibn 'Āmir aṣ-Ṣābūnī an-Naysābūrī, the exegete and preacher.[1]

HIS BIRTH

He was born in 373.[2]

HIS LISTENING

He listened to Zāhir ibn Aḥmad as-Sarakhsī, Abū Sa'īd 'Abdullāh ibn Muḥammad ar-Rāzī, Abū Bakr ibn Mihrān, Abū Ṭāhir ibn Khuzaymah, Abū'l-Ḥusayn al-Khaffāf, 'Abd ar-Raḥmān ibn Abī Shurayḥ and their generation.[3]

HIS STUDENTS

'Abd al-'Azīz al-Kattānī, 'Alī ibn al-Ḥusayn ibn Ṣaṣrā, Abū Bakr al-Bayhaqī and a group, the last of whom was Muḥammad ibn al-Faḍl al-Farāwī, related from him.[4]

HIS EXCELLENCE

Abū Bakr al-Bayhaqī said, "The Imām of the Muslims in truth and Shaykh of Islam in truthfulness, Abū 'Uthmān aṣ-Ṣābūnī said," and then he mentioned a story.[5]

Eminent men attested to his perfection in memory and *tafsīr*.[6]

He admonished the Muslims for seventy years. He gave sermons and led the prayer in the mosque for about twenty years. He was a *ḥāfiẓ* who listened to many scholars and composed many books. He listened to scholars in Nishapur, Herat, Sarakhs, the Hijaz, the Levant and Jibal. He was given might and rank in the *dīn* and in this world. He was a source of beauty for the land, accepted by those who agreed with him and those who disagreed, and there was consensus that he was unique, the

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:40.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:40.

[3] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:40.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:40.

[5] *Tahdhīb Tā'rīkh Ibn 'Asākir*, 3:31–32, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:41.

[6] *Tahdhīb Tā'rīkh Ibn 'Asākir*, 3:33, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:41.

Sword of the *Sunnah*, and the Repeller of Innovation. He occupied himself with a lot of worship and acts of obedience until he was cited as an example.[1]

He admonished people in Salmas for a time. When he bade farewell to the people he said, "People of Salmas, I have been with you for some months admonishing you, and I was in the process of explaining a verse and what is connected to it. If I had remained with you until the end of the year, I would not have turned to other than that verse. Praise belongs to Allah."[2]

The author of these lines said, "It is well known that Shaykh Taqī ad-Dīn Ibn Taymiyyah continued for more than a year in the *tafsīr* of *Sūra Nūḥ*. Glory be to Allah! How this Muḥammadan community is expanded in knowledge by the bounty of Allah by His words, *'Lord, increase me in knowledge,'* which astonishes intellects. Adh-Dhahabī mentioned the story of Ibn Taymiyyah."[3]

Aṣ-Ṣābūnī was one of the great religious scholars. The story of his death attests to that. It is related that Abū ʿUthmān was delivering an admonition when he was handed a book called *Ru'ūs al-malā fī kashf al-balā*. When he read the book, that terrified him and he asked the reciter to recite: *"Do those who plot evil actions feel secure that Allah will not cause the earth to swallow them up or that a punishment will not come upon them from where they least expect? Or that He will not seize them on their travels, something they are powerless to prevent? Or that He will not seize them little by little? For your Lord is All-Compassionate, Most Merciful. Do they not see the things Allah has created, casting their shadows to the right and to the left, prostrating themselves before Allah in complete humility?"* (16:45–48) and its like. He went to great lengths in alarming and cautioning people. That had an effect on him, and he felt a change, and a pain in the abdomen overpowered him. He came down from the minbar shouting due to the pain and was carried to the bathhouse. He remained until close to *Maghrib* turning from his back to his abdomen, and this continued for a week in which treatment had no effect. He made a will and said goodbye to his children and died. The prayer was said over him after *ʿAṣr* on Friday 4th Muḥarram 449.[4]

Imām Abū'l-Maʿālī al-Juwaynī said, "I was at Makkah hesitating about schools and I dreamt of the Prophet ﷺ and he said, 'You must have the creed of Ibn aṣ-Ṣābūnī.'"[5]

Part of what is said about Abū ʿUthman is what Imām Abū'l-Ḥasan ʿAbd ar-Raḥmān ibn Muḥammad ad-Dāwūdī said:

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:41–42.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:82.

[3] Adh-Dhahabi says, "It was like that. By Allah, our Shaykh Ibn Taymiyyah remained for more than a year explaining *Sūra Nūḥ*. He was an endless fount, may Allah have mercy on him." (*History of Islam*, (AH 441–450), p. 226).

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:43.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:43–44.

I convey my sorrow for the Imām and learned man Ismāʿīl
for whom there is no substitute.
The sky and earth wept on the day he died,
and revelation and divine sending down wept for him.
The sun and the luminous moon wailed in sorrow for him,
and the stars lamented.
The earth is humble, mourning in its grief,
wailing, "Woe is me! Where is Ismāʿīl?
"Where is the Imām unique in his *adab*?
He is without equal in this world."
Do not let hope of life deceive you.
It diverts and makes one forget. Hope misguides.
Prepare for death before it occurs.
Death is a certainty and what remains is fleeting.[1]

Ash-Shihāb fi'l-Mawāʿiẓ wa'l-Ādāb

BY AL-QUḌĀʿĪ

HE SAYS IN HIS preface[2]: "Praise belongs to Allah, the All-Powerful, the Unique Wise One, the Creator, the Ever-lasting Support, the Generous, the One who sent His Prophet Muḥammad ﷺ with concise comprehensive words and astonishing wisdom and made him a bringer of good news and warner to people *'and a caller to Allah by His permission and a light-giving lamp.'* May Allah bless him and his family from whom He removed impurity and whom He completely purified.

"Following on from that: The words of the Prophet ﷺ and the proper manners of the Sharīʿah contain unveiling for the hearts of the gnostics and healing for the illnesses of the fearful since they issue from the one supported by infallibility and singled out for clarification and wisdom, who called people to guidance and gave sight after blindness, and who did not speak from passion. May Allah bless him and grant him peace with the best of what a person prays for any of His slaves whom He has chosen."

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[1] *Tahdhīb tā'rīkh Ibn 'Asākir*, 3:35–36, and Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:44.

[2] It is a subtle book. In it he compiled short hadith of the Messenger ﷺ. It consists of 1,200 hadith on wisdom and instruction with the chains of transmission omitted, arranged by words not defined by the letters, but Shaykh 'Abd ar-Ra'ūf al-Manawi ash-Shāfi'i arranged them alphabetically and added to that a clarification of those who transmitted it in a volume entitled *Is'ād aṭ-ṭullāb bi-tartīb ash-Shihāb*. Al-Quḍāʿī wrote *Musnad kitāb ash-Shihāb* in which he gave the chains of its hadith. (See *ar-Risālah al-Mustaṭrafah*, 76.)

He ends the book with the chapter on seeking refuge and says:

"O Allah, I seek refuge with you from knowledge which is not beneficial, a heart which is not humble and a supplication which is not heard and a self which is not satisfied. I seek refuge with You from the evil of those four. . ."[1] to the end of the chapter. It contains many useful prayers for seeking refuge.

HIS LINEAGE

He is Abū ʿAbdullāh Muḥammad ibn Salamah ibn Jaʿfar ibn ʿAlī the Qāḍī ash-Shāfiʿī al-Quḍāʿī, the Judge of Egypt.[2]

HIS LISTENING

He listened to al-Ḥasan ibn Jahḍam, Abū Muslim Muḥammad ibn Aḥmad al-Kātib, and Abū Muḥammad an-Naḥḥās.[3]

HIS STUDENTS

Abū ʿAbdullāh al-Ḥumaydī, the author of *al-Jamʿ bayn aṣ-Ṣaḥīḥayn*, Muḥammad ibn Barakāt as-Saʿīd, and Abū Saʿd ʿAbd al-Jalīl an-Naysābūrī related from him.[4]

HIS BOOKS

Besides *ash-Shihāb*, he has a short history covering the beginning of creation to his time, and the book, *Akhbār ash-Shāfiʿī*, a *Muʿjam* Collection of his shaykhs and *Kitāb dustūr al-ḥikam*.[5]

Abū Naṣr ibn Mākūlā and Abū Bakr al-Khaṭīb related from him.[6]

HIS DEATH

He died in Egypt in Dhū'l-Ḥijjah 454.[7]

Al-Khaṭīb Abū Ḥātim ʿUmar ibn Muḥammad ibn Faraj composed a eulogy on the book, *ash-Shihāb*:

The light of the stars of heaven is veiled from us.
  When they set, light is concealed.

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[1] An-Nasāʾī transmitted it in his *Sunan*, in the Book on Seeking Refuge, in the chapter on seeking refuge from schism, hypocrisy and bad character.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:92 and Ibn Khallikān, *Wafayāt al-aʿyān*, 4:212.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:92.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:92.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:93.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:93.

[7] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:93.

Divest yourself and you will be guided to the blaze of its light.
  Its hopes are shining insight.
Its jewels heal the hearts of blindness.
  How often breasts are expanded by them!
When the hadith of Muḥammad comes in it,
  say the prayer on him, O deluded one!
And pray for Allah's mercy on al-Quḍāʿī
  who wrote *ash-Shihāb*. There is gratitude for his efforts.[1]

One of them said:

A book like the seven climes whose light
  is guidance, transmitted wisdoms and clarification.
They rise from the horizon of the Prophet Muḥammad
  with a thousand hadith after which are two hundred.
When the light of the crown is in the atmosphere of prophethood,
  it indicates affirmation of him by Man and Jinn.

* * *

Kitāb Al-Iʿtiqād wa'l-Hidāyah ilā Sabīl ar-Rashād

BY AL-BAYHAQĪ

THEY READ IT WITH *ijāzahs* from its beginning to the mention of what they used as evidence for the temporality of the world and that the One who brings it into time and manages it is One God. Some of them read from the Chapter of the appointment of ʿAlī ibn Abī Ṭālib as *khalīfah* to the end of the book. It is a very valuable book indeed.

In it he says: Ḥāfiẓ Abū ʿAbdullāh reported to us from Abū'n-Naḍr the jurist from ʿUthmān ibn Saʿīd ad-Dārimī from ʿAlī ibn al-Madīnī from Marwān ibn Muʿāwiyah from Abū Mālik al-Ashjaʿī from Ribʿī ibn Ḥirāsh from Ḥudhayfah that the Messenger of Allah ﷺ said, "Allah makes every maker and what he makes."[2]

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[1] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 6:18.

[2] *Kitāb al-iʿtiqād ilā sabīl ar-rashād*, p. 61.

Kitāb Iqtiḍā' al-ʿIlm wa'l-ʿAmal

BY AL-KHAṬĪB AL-BAGHDĀDĪ

IT IS A VERY VALUABLE BOOK. One of the hadith scholars made selections from it and this selection is in circulation in Arab lands with *ijāzahs*. It begins with the hadith of Abū Barzah al-Aslamī, but it is not the first hadith in the original book. Al-Khaṭīb says:

Qāḍī Abū Bakr Aḥmad ibn al-Ḥasan ibn Aḥmad al-Ḥarashī reported to us in Nishapur from Abū'l-ʿAbbās Muḥammad ibn Yaʿqūb al-Aṣamm from Muḥammad ibn Isḥāq aṣ-Ṣaghānī from al-Aswad ibn ʿĀmir from Abū Bakr ibn ʿAyyāsh from al-Aʿmash from Saʿd ibn ʿAbdullāh from Abū Barzah al-Aslamī, may Allah Almighty be pleased with him, that the Messenger of Allah ﷺ said, "A slave's feet will not move on the Day of Rising until he is asked about four things: about his life and what he spent it on, about his knowledge and how he acted on it, about his wealth and where he earned it and on what he spent it, and his body and for what he wore it out."[1]

The end of this selection is: Al-Ḥasan ibn Abī Bakr related to us from ʿUthmān ibn Aḥmad ad-Daqqāq that Isḥāq ibn Ibrāhīm ibn Sunayn said, "ʿUmar ibn Muḥammad ibn Aḥmad recited to me:

You are in the negligence of hope;
  you do not know when the end will be.
Do not be deluded by health;
  it is the most painful of illnesses.
Every self will experience the cry of a day
  when its actions will be cut off.
Do good and strive
  before the time when you are denied action."[2]

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[1] *Kitāb iqtiḍā' al-ʿilm wa'l-ʿamal*, pp. 16–17.

[2] *Kitāb iqtiḍā' al-ʿilm wa'l-ʿamal*, pp. 111.

Al-Firdaws

BY AD-DAYLAMĪ

HE COMPILED HADITH ALPHABETICALLY.[1] He says, for example, under the letter *lām*:

Section on *Lammā*: When Allah, mighty and exalted is He, created the Garden, he surrounded it with sweet basil, and surrounded the basil with henna. Allah did not create any tree He loved more than henna," to the end of the hadith from ʿAbdullāh ibn ʿUmar.[2]

He says in the same section: "When He took me on my Night Journey, I came to some people who were sowing on one day and harvesting the next day. Whenever they harvested, it reverted to how it had been. I asked Jibrīl, 'Who are these people?' He answered, 'Those who strove in the Way of Allah. . .'" to the end of the hadith reported from Abū Hurayrah. This is a very long hadith as is known in the story of the Night Journey and Ascension.

Al-Firdaws was arranged alphabetically by his son and he compiled its chains.

HIS LINEAGE

He was Ḥāfiẓ Shahrawayh ibn Shahrdār ibn Shahrawayh, the *Mufīd* (Instructor) of Hamadhān, and the one who wrote its history.[3]

HIS LISTENING

He listened to Yūsuf ibn Muḥammad ibn Yūsuf al-Mustamlī, Sufyān ibn al-Ḥasan ibn Manjawayh, ʿAbd al-Ḥamīd ibn al-Ḥasan al-Quḍāʿī, ʿAbd al-Wahhāb ibn Mandah, Aḥmad ibn ʿĪsā ad-Dīnawarī, Abū'l-Qāsim ibn al-Busrā and people in Hamadhan, Isfahan, Baghdad and Qazwin.[4]

Ḥāfiẓ Yaḥyā ibn Mandah said, "He was a clever young man with an intelligent heart, firm in the *Sunnah* (far from the Muʿtazilites), with few words and a strong heart,[5] but he was not accurate and did not distinguish between the authentic and weak, so he filled his books with forged and feeble hadith."

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[1] The scholar Muḥammad ibn Jaʿfar al-Kattānī said, "In it he presents ten thousand short hadith arranged according to about twenty letters of the alphabet without mentioning the chains, in one or two volumes. He called it *Firdaws al-akhbār bi-ma'thūr al-khiṭāb al-mukharrij ʿalā Kitāb ash-Shihāb*, referring to *Shihāb al-akhbār* by al-Quḍāʿī. The son of the aforementioned scholar produced the chains of the hadith in four volumes, presenting the chains under every hadith. He called it *Ibānat ash-shubah fī maʿrifah kayfiyyat al-wuqūd ʿalā mā fī Kitāb al-Firdaws min ʿalāmat al-ḥurūf.* Ibn Ḥajar summarised it, and called it *Tasdīd al-qaws fī mukhtaṣar Musnad al-Firdaws*. (*ar-Risālat al-mustaṭrafah*, 75–76)

[2] *Kitāb al-Firdaws*, 3:423.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:55.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:55 and *Siyar aʿlām an-nubalā'*, 19:294.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 19:295.

HIS STUDENTS

His son, Shahrdār ad-Daylamī, Ḥāfiẓ Abū Mūsā al-Madīnī, and Ḥāfiẓ Abū'l-ʿAlī Aḥmad ibn al-Ḥasan al-ʿAṭṭār related from him.[1]

HIS DEATH

He died on 19th Rajab 509.[2]

HIS SON

He was Shahrdār ibn Shahrawayh ibn Shahrdār ad-Daylamī, Abū Manṣūr.[3]

He was better than his father in the knowledge and understanding of hadith. As-Samʿānī testified to his knowledge and understanding.[4]

He knew *adab*, was eloquent and charming, a worshipper who clung to the mosque, following in the footsteps of his father in hadith, listening and seeking. He travelled with his father in 505 to Isfahan.[5]

He travelled to Baghdad in 537 after his father died and listened to Makkī ibn Manṣūr al-Karjī, Abū Muḥammad ad-Dūnī, and Abū Bakr Aḥmad ibn Muḥammad ibn Zanjawayh. He had a licence from others.[6]

He arranged *Kitāb al-firdaws* and compiled its chains, corrected it and revised it. His son, Abū Muslim Aḥmad ibn Shahrdār ad-Daylamī, and a group related it from him.[7]

HIS [HIS SON'S] DEATH

He died in 558.[8]

They [father and son] are ascribed to Fayrūz ad-Daylamī who killed al-Aswad al-ʿAnsī. The Prophet ﷺ said, "Fayrūz has won." He was a Companion.[9]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:56 and *Siyar aʿlām an-nubalāʾ*, 19:295.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 19:295.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 20:375.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 20:376.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 20:376.

[6] See Imām adh-Dhahabī, *History of Islam* (551–560 AH), p. 250 and *Siyar aʿlām an-nubalāʾ*, 20:375.

[7] See Imām adh-Dhahabī, *History of Islam* (551–560 AH), p. 250.

[8] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 20:276.

[9] See *al-Iṣābah*, Ibn Ḥajar, 3:210–211, and *al-Istīʿāb*, Ibn ʿAbd al-Barr, in the margins of *al-Iṣābah*, 3:204–208.

Kitāb ash-Shifā bi-Taʿrīf Ḥuqūq al-Muṣṭafā

Scholars and poets have gone to great lengths in celebrating and praising this book.[1] Lisān ad-Dīn ibn al-Khaṭīb at-Tilmisānī says:

The *Shifā* of ʿIyāḍ is healing for the hearts.
  It is not a virtue that can be concealed.
It is the gift of a pious man. Its giver has nothing but reward,
  and good renown is enough.
He gives the Prophet of Allah his full due,
  and the noblest of noble qualities, as is due.
He brought it like a vast sea speaking about his excellence,
  and the sea is pure with excellent food.
He protected the right of the Messenger of Allah after his passing,
  and it is coarse to neglect rights.
He is the treasure whose substance was enough when he was alive
  and his legacy for his progeny is happiness.
It is the praiseworthy track that is not effaced
  and it is not feared that it will vanish.
I am eager for excess in spreading his virtue and glories,
  if I am helped to fulfil it.[2]

Abū'l-Ḥusayn ʿAbdullāh ibn Aḥmad ibn ʿAbd al-Majīd al-Azdī ar-Rundī who lived in Bajāyah said:

Kitāb ash-Shifā is the healing of hearts
  joined together by the sun of its proof.
By it he honoured and then honoured him again,
  and spent the longest extent of time in it.

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[1] Adh-Dhahabī says, commenting on what the *Shifā* contains of weak and forged hadith: "His books are precious, and the most glorious and noblest of them is *Kitāb ash-shifā*. If it had not contained forged hadith, it would have acted as a model that is not criticised in the art of hadith nor in taste. Allah will reward him for his good intention and benefit people by his *Shifā*, which has happened. It is the same for what it contains of various unlikely interpretations. Our Prophet ﷺ was enriched by the praise of the revelation beyond any need for hadith, and by the *mutawātir* reports beyond need for single reports, and by single reports with clean chains beyond need for weak ones. Why, O people, are we satisfied with forged ones so that we listen to the words of someone full of rancour and envy? But the one who does not know is excused." (*Siyar aʿlām an-nubalāʾ*, 20:216)

[2] Al-Maqrī, *Nafḥ aṭ-ṭīb*, 7:12.

When a person reads its contents,
  the roots of his faith become firm in guidance.
He brought meadows of *taqwā*
  exhaling the scents of the flowers of its expanses.
He obtained knowledge which elevated him
  to the Pleiades of heaven.
By Allah, how excellent was Abū'l-Faḍl
  when he travelled among people to obtain its excellence!
He confirms the worth of the Prophet of guidance
  and the best of people by his clarification.
May my Lord repay him with the best repayment
  and be generous to him with His forgiveness.
And bless the Chosen one
  and his Companions and then his helpers
for the length of time which never ends
  whose long moments do not end.

His works include *Mashāriq al-anwār ʿalā ṣiḥāḥ al-āthār*. It is said that it is "a book such that if it had been written with gold or adorned with gems, that still would have been insufficient in respect of its worth."[1]

He wrote *Tartīb al-madārik wa taqrīb al-masālik li-maʿrifah aʿyān madhhab Mālik, Kitāb al-Iʿlām bi-ḥudūd qawāʿid al-Islām, Kitāb al-ilmāʿ fī ḍabṭ ar-riwāyah wa taqyīd as-samāʿ, Bughyat ar-rāʾid limā taḍammanuhu ḥadīth Umm Zarʿ min al-fawāʾid, Kitāb al-ghaniyyah* on his shaykhs, *Muʿjam shuyūkh Abī ʿAlī aṣ-Ṣadafī,* and *Naẓm al-burhān ʿalā ṣiḥḥah jazm al-adhān*.

Among the works he did not complete were *Maqāsid al-jānn mimmā yalzamu al-insān, Jāmiʿ at-tārīkh* which exceeded all books, and *ʿUddat al-kātib wa bughyat aṭ-ṭālib*.

HIS LINEAGE

He is Abū'l-Faḍl ʿIyāḍ ibn Mūsā ibn ʿIyāḍ ibn ʿAmr. It is said that he is ʿAmr ibn Mūsā ibn ʿIyāḍ al-Yaḥṣubī, ascribed to Yaḥṣub ibn Mālik, a tribe of Ḥimyar.[2]

HIS BIRTH

He was born in Ceuta in 476,[3] and grew up there and so he was ascribed to it. He listened to those shaykhs who were in his land and then he travelled to Andalu-

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[1] Ibn Farḥūn, *ad-Dībāj al-mudhahhab*, 170.

[2] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:473–485. See al-Maqrī, *Azhār ar-riyāḍ*, 1:23–30, on the identification of the lineage of Qāḍī ʿIyāḍ, and the disagreement about that.

[3] Ibn Bashkuwāl, *aṣ-Ṣilah*, 454, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:99 and *Siyar aʿlām an-nubalāʾ*, 20:213.

sia and related from Ibn Rushd, Ibn Ḥamdīn, Ibn ʿAttāb, Ibn al-Ḥājj and Abū ʿAlī aṣ-Ṣadafī.[1]

He was an *imām* in hadith in his time and the person who possessed the best knowledge of its sciences, of grammar, language, the speech of the Arabs and their battles and lineages.[2]

HIS POETRY

He has excellent poetry. An example of what he wrote when he travelled to Cordoba was:

I say that my journey is imminent and the caravan leaders sang
  and my mounts were bridled for the departure.
My eyes were hidden by the abundance of my tears
  and sighs came from the heart within my breast.
There only remains a stop to which one hurries
  taking leave of those who are beloved, not lovers.
May Allah protect the inhabitants of high Cordoba
  and make it profit well with copious rain,
and give them prosperity for a time which joins
  the cheerful face and tender-heart.
O our brothers in Allah in it,
  remember the love of a neighbour or the affection of a companion.
I left with them from their land and welcome,
  as if I was with my family and among my relatives.[3]

Another example of his poetry was:

Look at the fields and greenery telling a tale;
  windy days have swept them clear.
A defeated green squadron,
  windflowers on which there are wounds.[4]

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[1] Ibn Bashkuwāl, *aṣ-Ṣilah*, 453 and al-Maqrī, *Azhār ar-riyāḍ*, 3:8.

[2] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:483, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:100 and *Siyar aʿlām an-nubalāʾ*, 20:215.

[3] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 2:13.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:101 and *Siyar aʿlām an-nubalāʾ*, 20:216, and Ibn Khallikān, *Wafayāt al-aʿyān*, 3:484.

Takhrīj Aḥādīth al-Iḥyā' (al-Mughni 'an ḥaml al-Asfār)[1]

BY SHAYKH ZAYN AD-DĪN AL-'IRAQĪ AL-ḤĀFIẒ, ABŪ'L-FAḌL 'ABD AR-RAḤĪM IBN AL-ḤUSAYN.[2]

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[1] Ḥāfiẓ al-'Iraqī says in the foreword to his *Takhrij* after the opening address:

"When Allah Almighty gave us success in completing the discussion on the hadith of *Iḥyā' 'ulūm ad-Din* in 651, it proved impossible to find some of its hadith, so I delayed editing them until 660 when I obtained a lot of what I did not previously know. Then I began to edit it into a medium-size volume. In spite of that, I was slow in completing it, without thinking about leaving it or neglecting it, until I had obtained most of what I did not have. A group of people continued to ask about when it would be complete. I responded to them and set out to do it, but I made it very concise in order to make it easy to acquire and to carry on journeys. In it I confined myself to mentioning the hadith, its Companion, its transmitter and clarification of whether it is authentic, sound, or weak in transmission. This is the greatest aim of the people of the Next World, indeed with most hadith scholars in discussion and debate. I clarified that which did not have a source in the books of the original sources. I ask Allah to give benefit through it. He is the best One Who is asked. If the hadith is found in the two *Ṣaḥiḥ* Collections, or in one of them, I confined myself to attributing it to that source. Otherwise, I traced it to the one who transmitted among the rest of the Six Collections. If it was in one of the Six, I did not ascribe to another unless there was a valid reason, as when it is in a book in which its transmitter assumed that it was authentic or is close to the words used in *al-Iḥyā'*. When the author mentioned the hadith again and it was in the same chapter, I confined its mention to the first time. I may have mentioned it two or three times for some reason or because I forgot that it had already been mentioned. If it is repeated in another chapter, I mentioned it and pointed out that it had already been mentioned. Perhaps I may not have been aware that it was already mentioned since I forgot it. When I attributed the hadith to the *imām* who transmitted it, I did not mean that expression itself: it may have been with the exact words or the same meaning or have a slight difference according to the principle governing referencing hadith. When I did not find that hadith, I mentioned what will generally be adequate for it, but I may not have mentioned it. I entitled it *al-Mughni 'an ḥaml al-asfār fi'l-asfār fi takhrīj ma fi'l-Iḥyā' min al-akhbār*. May Allah make it sincerely for His Noble Face and a means to constant bliss." (Preface to *Iḥyā' 'ulūm ad-din*, 1:1)

[2] The famous great *ḥāfiẓ* and Imām, Abū'l-Faḍl Zayn ad-Dīn 'Abd ar-Raḥīm ibn al-Ḥusayn ibn 'Abd ar-Raḥmān ibn Abī Bakr ibn Ibrāhīm al-'Iraqī the *ḥāfiẓ* of his age. He was born in Jumādā al-ūlā 625 in Mansha' al-Mahrani, between Miṣr and Cairo. He came to Cairo when he was young. He listened to Ibn 'Abd al-Hādī and at-Taqī as-Subki, and occupied himself with knowledge. He loved hadith and so listened to it a lot. He enjoyed pre-eminence in hadith so that the shaykhs of his time praised him at length for his familiarity with it. As far as books are concerned, he composed *al-Alfiyyah* in hadith, which was famous in all regions. He verified the hadith of *al-Iḥyā'* in five volumes. He died in Sha'bān, 806.

See as-Suyūṭī, *Ṭabaqāt al-Ḥuffāẓ*, 538–540, Ibn al-'Imād, *Shadharāt adh-dhahab*, 7:55, and as-Sakhāwī, *aḍ-Ḍaw' al-Lāmi'*, 4:171.

Silāḥ al-Mu'min

BY TAQĪ AD-DĪN AL-'ASQALĀNĪ, KNOWN AS IBN AL-IMĀM

THE AIMS OF HIS BOOK appear in the preface in which he says:

"Praise be to Allah, the Blesser of His creation with His beautiful blessings, the One who is good to them with His subtle support and generous gifts, realising the hopes of someone with good opinion of Him and hope, the One who is gracious to His slaves by opening His door to them. He commanded them to make supplication and promised to respond to them. He gave success to those of them whom He wished by His kindness and wisdom to experience the breaths of His bounty and mercy, and guided them to the Path to Him and inspired them to seek out His kindness to them. I praise Him, and praise is one of His blessings, and I ask Him for more of His bounty and generosity.

"I testify that there is no god but Allah alone without partner, He who answers the supplication and removes evils, and I testify that Muhammad is His slave and Messenger, the Seal of the Prophets and the conveyer of news. May Allah bless him and his family and pure devout Companions with a blessing that abides as long as earth and heaven, and grant them abundant peace. Following on from that:

"The best of what a man can memorise out of concern for the most important worries and the truest of that by whose lights one is guided in deep darkness and the most beneficial in bringing out defence against misfortunes is that which is, by the grace of Allah Almighty, a key to the doors of good, and, by the text of the Messenger of Allah ﷺ, armour for the believer. That is the praise, lauding, glorification and supplication which Allah Almighty has commanded in His Immense Book and which His noble Messenger encouraged, and to which the Messengers and Prophets inclined, and on which the right acting and saints relied.

"The best of what a person can use in his supplication and devote to every concern which presents itself to them is that which obtains the goal of the supplication as well as possessing the blessing of following the model and imitation, and whose words are a means to its acceptance. It is what is narrated in the Book of Allah or the *Sunnah* of His Messenger. The imāms, may Allah be pleased with them, object to turning away from the supplications which are *sunnah* and turning from being satisfied with transmitted *sunnah* reports."[1]

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[1] *Silāḥ al-mu'min*, pp. 25–26.

HIS LINEAGE

He is Abū'l-Fatḥ Taqī ad-Dīn Muḥammad ibn Tāj ad-Dīn Muḥammad ibn 'Alī ibn Humām ibn Rājiyi'llāh ibn Sarāyā ibn Nāṣir ibn Dāwūd al-'Asqalānī al-Miṣrī, known as Ibn al-Imām.[1]

HIS BIRTH

He was born in Sha'bān, 677.[2]

HIS SEEKING

He sought by himself and read. He wrote with his own hand and obtained topical books (*ajzā'*) and modern books that were related by ad-Dimyāṭī. He listened to him and to Ibn aṣ-Ṣawwāf.[3]

HIS BOOKS

He has *Silāḥ al-mu'min fi'l-adhkār wa'l-ad'iyah*, *Kitāb al-ihtidā' fi'l-waqf wa'l-ibtidā'*, and *Kitāb mutashābih al-Qur'ān*.[4]

HIS DEATH

He died suddenly in Rabī' al-Awwal 745.[5]

Silāḥ al-mu'min became famous in the lifetime of its author, and adh-Dhahabī obtained and summarised it in his own hand. It was also summarised by Shihāb ad-Dīn al-Ghuryānī. It is an acknowledged summary that achieves its goals.[6]

Al-Ḥiṣn al-Ḥaṣīn

BY SHAMS AD-DĪN AL-JAZARĪ

IT HAS TWO SUMMARIES: *Al-'Uddah* and *al-Jannah*.

There is no need to transmit a portion of this book because of its widespread renown. He wrote another unique book, which is *'Uqūd al-la'ālī fi'l-aḥādīth al-musalsalah wa'l-'awālī*. Its preface is:

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[1] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:144.

[2] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:144.

[3] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:144.

[4] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 6:144.

[5] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203.

[6] Ibn Ḥajar, *ad-Durar al-kāminah*, 4:203.

"Praise be to Allah, the Helper in transmitting the Book and the *Sunnah*. I testify that there is no god but Allah alone without partner, possessing bounty and grace. I testify that Muhammad is His slave and Messenger, the Guide to the path of the Garden, and the one sent to people and jinn. May Allah bless him and his family and Companions as the best protection from the Fire, and grant them peace, honour and ennoble them. Following on from that:

"These are *musalsal* hadith with authentic and sound chains, and authentic elevated hadith with ten links, of sublime importance. There does not exist in this world anything higher than this. It is not proper for a believer to turn away from them since the closeness of the chains and their height is closeness to Allah Almighty and His Messenger ﷺ. Then I make them into five links by the connection of the recitation of Noble Qur'ān to the Noble Prophet, on him be the best of blessings and peace. Then there is the connection to the Companons and wearing the cloth of *taṣawwuf* of high rank. I entitled it with the seal of the Sultan of Islam and the head of the kings of men, he who elevates the statement of faith, the Helper of the religion, the *Sharī'ah* and *dīn*, Shahrukh Bahādur, may Allah help Islam by him over the passage of time.

"The first hadith is: The right-acting shaykh, traveller and reliable hadith scholar, Abū'th-Thanā' Maḥmūd ibn Khalīfah ibn Muḥammad ibn Khalaf related to us when I read to him on Sunday, 10th Ṣafar 767 in protected Damascus, and it was the first hadith which I read. He said: The shaykh of the shaykhs of the Gnostics, Shihāb ad-Dīn Abū Ḥafṣ 'Umar ibn Muḥammad ibn 'Abdullāh al-Bakrī as-Suhrawardī[1] related to me, and it is the first hadith which I heard from him: the righteous lady shaykh, Sitt ad-Dār Shuhdah bint Aḥmad al-Kātib related to me, and it was the first hadith which I heard from her: Zāhir ibn Ṭāhir ash-Shaḥāmī related to me, and it was the first hadith whch I heard from him: Abū Ṣāliḥ Aḥmad ibn 'Abd al-Malik the *mu'adhdhin* reported to me, and it was the first hadith which I heard from him, with his *isnād* to 'Abdullāh ibn 'Amr in al-'Āṣ, may Allah Almighty be pleased with him, that the Messenger of Allah ﷺ said, "Those who are merciful, the All-Merciful—blessed and exalted is He—shows mercy to. Show mercy to those on the earth and He Who is in heaven will show mercy to you." This is a sound (*ḥasan*) hadith which Abū Dāwūd transmitted in his *Sunan* and at-Tirmidhī. He said that it is a hadith that is *ḥasan ṣaḥīḥ*.[2]

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[1] The Arabic text has Shahrwardi but this is contrary to the well-known spelling in Persian and subsequently in English which is as-Suhrawardi.

[2] Abū Dāwūd transmitted it in his *Sunan*, in the Book of *Adab*, in the chapter on mercy, and at-Tirmidhī in his Collection, in the Book of Dutifulness and Maintaining Ties of Kinship, in the chapter on what has been narrated about the mercy of the Muslims. He said, "This is a *ḥasan ṣaḥīḥ* hadith."

HIS LINEAGE

He is the Chief Justice, Shams ad-Dīn Muḥammad ibn Muḥammad ibn Muḥammad ibn 'Alī ibn Yūsuf ibn 'Umar ad-Dimashqī, then ash-Shirazī, known as Ibn al-Jazari, ascribed to the Island of Ibn 'Umar in Diyarbakr, close to Mosul. It is not a salt sea, but the fertile land between the two rivers.[1]

HIS BIRTH

His father was a merchant and went for a long time[2] without having a child. Then he performed *Ḥajj* and drank Zamzam water with the intention of having a scholarly child, and this son was born to him after the *Tarāwiḥ* prayers on Saturday 25th Ramaḍān 751 in Damascus, where he grew up.[3]

HIS SEEKING

He learned *fiqh* and hadith from Ḥāfiẓ 'Imād ad-Dīn ibn Kathīr and was dominated by Qur'ānic readings. He took from Ibn Amilah, aṣ-Ṣalāḥ ibn Abī 'Umar, Ibn Kathīr and a group of scholars. He had licenses from 'Izz ad-Dīn ibn Jamā'ah, and Muḥammad ibn Ismā'īl an-Najjār. He went to Cairo, the capital of Egypt, Alexandria, and the lands of the Maghrib. He was skilled in Qur'ānic readings and proficient in them.[4]

HIS DISSEMINATING KNOWLEDGE

He built a madrasah in Egypt called Dār al-Qur'ān.[5]

He went to Byzantium and spread the knowledge of recitations and hadith there and they benefited from it. He had leadership in the science of Qur'ānic readings in all of the lands.[6]

He had a good appearance and beautiful clothes and was very eloquent.[7]

He used to be called the Greatest Imām in the lands of Byzantium.[8]

He went on *Ḥajj* several times and moved to Shiraz. He occupied himself with Qur'ānic readings, giving hadith, and worship and he possessed plentiful blessings in his time. People crowded to him to seek [Qur'ānic] readings and hadith. In addition to all of that, he had *wirds* that he did regularly as well as [other] worship. He used to stand in prayer at night both on journeys and when at home. He did not cease to fast Monday and Thursday every week and three days every month.

HIS BOOKS

He had useful books like *an-Nashr fi'l-qira'āt al-'ashr*, a famous book, and its synopsis, *Taqrib an-nashr*, is also famous. His poem *Tayyibat an-Nashr* is in circulation and is well-accepted. His books which were not famous include *al-Adillat al-wādihab fi tafsīr Sūrat al-Fātiḥah*, *al-Jamāl fi asmā' ar-rijāl*, *al-Hidāyah fi funūn al-ḥadīth*, *at-Tawḍīḥ fi sharḥ al-Masābīḥ* in three volumes, which is a beautiful commentary, *al-Musnad al-aḥmad fīmā yata'alaqqu bi-Musnad Aḥmad*, *at-Ta'rīf bi'l-mawlid ash-sharīf* and its summary, *'Urf at-ta'rīf*, *Asnā al-maṭālib fi manāqib 'Alī ibn Abī Ṭālib*, and *al-Jawharat al-'aliyyah fi 'ulūm al-'arabiyyah*. He had other books as well. The scholar Abū'l-Qāsim 'Umar ibn Fahd listed them in the *Mu'jam* of the shaykhs of his father, Taqī ad-Dīn ibn Fahd as 39 books.

HIS DEATH

He died on a Friday in 833.[1]

HIS POETRY

Part of his *qaṣīdah* on the Prophet is:

If the face is darkened by errors
    while the years whiten the blackness of my hair,
what is there after *taqwā* but the place of prayer,
    and what is there after the place of prayer but my grave?

Part of what he said about the hadith of mercy with the chain of firstness[2] is:

Avoid wrongdoing to all creatures in all matters
    for how great is the woe for one who wrongs.
Be merciful with your heart towards all of Allah's creation,
    for the All-Merciful only shows mercy to those who show mercy.

He says on the seal of the prophetic qualities:

My friends, if the Beloved and his quarter are distant,
    meeting him is rare and his stations are far away.
If you fail to see him with your own eyes,
    you have not failed to hear of these qualities.[3]

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[1] See *aḍ-Ḍaw' al-lāmi'*, 9:255.

[2] In *aḍ-Ḍaw' al-lāmi'*, 9:255. "He went for forty years."

[3] See *aḍ-Ḍaw' al-lāmi'*, 9:256.

[4] See *aḍ-Ḍaw' al-lāmi'*, 9:256.

[5] In *aḍ-Ḍaw' al-lāmi'*, 9:256, and in Damascus he built a madrasah for the Qur'ān. As-Sakhāwī did not mention his madrasah in Egypt.

[6] See *aḍ-Ḍaw' al-lāmi'*, 9:256–259.

[7] See *aḍ-Ḍaw' al-lāmi'*, 9:259.

[8] In *aḍ-Ḍaw' al-lāmi'*, 9:259. He was called "The Greatest Imām" in his land.

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[1] See *aḍ-Ḍaw' al-lāmi'*, 9:257.

[2] The above narrated hadith in which each narrator said, "And the first thing he narrated to me. . ."

[3] See *aḍ-Ḍaw' al-lāmi'*, 9:260.

He says about yearning for noble Makkah:

My friends, if you want to visit Makkah
and meet those who perform *ʿumrah* after *Ḥajj*.
Then turn to Jiʿrānah and ask for me.
Fulfil the contract and do not be like a distant relative.

He says about the Madinah of the Prophet:

The Madinah of the best of creation became clear to my eyes,
so do not criticise me if I am killed there out of passion.
It is said that blindness is unfortunate,
and in my view good fortune itself is blindness.

Mukhtaṣar al-Ḥiṣn al-Ḥaṣīn
(Al-ʿUddah)

THIS SYNOPSIS WAS WRITTEN by the author of *al-Ḥiṣn al-ḥaṣīn*, Shams ad-Dīn Abū'l-Khayr Muḥammad ibn Muḥammad al-Jazarī. He says in the preface:

"Praise be to Allah who made His remembrance a preparation for the protected fortress and His blessings and peace be upon the Master of creation, Muḥammad, the trustworthy unlettered Prophet, and on his pure family and all his Companions and those who follow him in *iḥsān* until the Day of Reckoning. Following on:

"Since my book, *al-Ḥiṣn al-ḥaṣīn min kalām Sayyid al-Mursalīn*, was something whose like no one else had done, and writing something like it was rare among those later scholars who followed its path because of what it contains of clear concision, firm masterful summarisation, solid verification, and the allusion which is helpful to attribution, I was moved to summarise its original source in these pages after I had been asked several times to do that over the course of years and months by those who eased my exile and alleviated my distress. So I was obliged to repay that and I could only do that by praying for them. So I ask Allah Almighty for His help and pardon."[1]

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[1] *Al-ʿUddah*, pp. 4–5.

SUPPLEMENT:

The unique books about *adab*, character, encouraging desire and fear, virtues and supplication include:

Kitāb adh-dhikr wa'd-du'ā' by Abū Yūsuf Yaʿqūb ibn Ibrāhīm al-Anṣārī, the *imām* and *ḥāfiẓ*, the jurist of Iraq, the Kufan, the companion of Abū Ḥanīfah. Ibn Ma'īn said, "There is no one among the people of opinion with more hadith nor firmer in it than him. He posssessed hadith and *Sunnah*." He died in 182.

Kitāb az-zuhd by Aḥmad ibn Ḥanbal, who died in 241. It is the best book that has been written on *zuhd*.

Kitāb az-zuhd by Abū's-Sarī Hannād ibn as-Sarī ibn Muṣʿab at-Tamīmī ad-Dārimī, al-Ḥāfiẓ, Shaykh of Kufa, the acetic and model, who died in 243.

The Collection of the Treatises of Ibn Abī'd-Dunyā: the Book of the Censure of Slander, the Book of the Censure of Envy, the Book of Censure of This World, the Book of Censure of Anger, the Book of Censure of Diversions, the Book of Silence, the Book of the Machinations of Shayṭān with the People of *Imān*, the Book of *Taqwā*, the Book of the Description of the Garden, the Book of the Description of the Fire, the Book of Repentance, the Book of Reflection and Contemplation, the Book of Weeping, the Book of Trust in Allah, the Book of Certainty, the Book of Hospitality for the Guest, the Book of Having a Good Opinion of Allah, the Book of Steadfastness, the Book of One who Lives after Death, the Book of Punishments, the Book of the Merit of Brothers, the Book of Remembrance, the Book of Curtailing Hopes, the Book of Terrors, the Book of Hunger, the Book of Clouds, the Book of Rain, the Book of Settling Needs, the Book of Remembering Death, the Book of Commanding the Good and Forbidding the Bad, the Book of Producing the Correct, The Book of Putting the *Dīn* Right, the Book of Humility and Obscurity, the Book of Taking the Self to Account, the Book of Contentment, the Book of Plagues, the Book of Retreat, the Book of Those whose Supplications were Answered, the Book of Dreams, the Book of Those Who Desire, and the Book of Gratitude.

Kitāb ad-daʿawāt by Abū'l-ʿAbbās Jaʿfar ibn Muḥammad ibn al-Muʿtazz ibn Muḥammad ibn al-Mustaghfir al-Mustaghfirī an-Nasafī, whio died in 432 (in Nasaf).

Kitāb at-targhīb wa't-tarhīb by Abū'l-Qāsim Ismāʿīl ibn Muḥammad ibn al-Faḍl ibn ʿAlī al-Qurashī at-Taymī al-Aṣfahānī, known as *Qawām ad-Dīn*. The great *ḥāfiẓ*, died in 535.

As for reference books of hadith

The author only mentioned the referencing of the hadith of *al-Iḥyā'*. The most reliable of some important references are:

Takhrīj aḥādīth al-Kashf by Ḥāfiẓ Jamāl ad-Dīn Abū Muḥammad ʿAbdullāh ibn Yūsuf az-Zaylaʿī al-Ḥanafī, who died in Cairo in 762. Its contents include hadith related from the prophet and extensively explains their paths of transmission and names their sources.

Naṣb ar-rāyah li-aḥādīth al-Hidāyah fī'l-fiqh al-Ḥanafī by Ḥāfiẓ Jamāl ad-Dīn az-Zaylaʿī, which is the most famous of the reference books that have reached us. It is a very beneficial book of references. It is used as a source by those commentators on *al-Hidāyah* after him. Ibn Ḥajar used it a lot in his *History*. It attests to his deep knowledge of the science of hadith and the names of its narrators, and the scope of his investigation into the branches of hadith to perfection.

Ad-Dirāyah fī takhrīj aḥādīth al-Hidāyah by Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī, which is a synopsis of the *Takhrīj* of az-Zaylaʿī.

Al-Badr al-munīr fī takhrīj al-aḥādīth wa'l-āthār al-wāqiʿah fī ash-Sharḥ al-Kabīr fī'l-fiqh ash-Shāfiʿī by Sirāj ad-Dīn ʿUmar ibn al-Mulaqqin in seven volumes. Then he condensed it into four volumes and called it *Khuṣālah al-Badr al-munīr*. Then he selected it into a section and called it *The Selection* of *Khuṣālah al-Badr al-munīr*.

At-Talkhīṣ al-ḥabīr fī takhrīj aḥādīth Sharḥ al-Wajīz al-kabīr by Ibn Ḥajar al-ʿAsqalānī. It is a very useful book.

Manāhil aṣ-ṣafā fī takhrīj ash-Shifā by Jalāl ad-Dīn as-Suyūṭī.

Farā'id al-qalā'id fī takhrīj aḥādīth Sharḥ al-ʿAqā'id, i.e. *an-Nasafiyyah* by al-Mulā ʿAlī al-Qārī.

JUZ' COLLECTIONS

Kitāb Rafʿ al-Yadayn

BY AL-BUKHĀRĪ, AND

Kitāb al-Jumuʿah

BY AN-NASĀ'Ī

I have not come upon these two books.[1]/[2]

Juz' al-Fīl

BY ABŪ ʿAMR IBN AS-SAMMĀK

IT SAYS IN THE HADITH of ʿĀ'ishah about the excellence of Abū Bakr and az-Zubayr, which is the beginning of this *juz'*: Aḥmad ibn ʿAbd al-Jabbār al-ʿAṭāridī al-Kūfī related to us from Abū Muʿāwiyah from Hishām ibn ʿUrwah from his father that ʿĀ'ishah said, "Nephew, your fathers (meaning Abū Bakr and az-Zubayr) are among *'those who responded to Allah and the Messenger after the wound had been inflicted'*

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[1] Hadith scholars use *juz'* to designate a book of hadith related from one of the Companions or someone after them. They may choose from the goals mentioned in the description of the *Jāmiʿ* in a partial manner, on which they compose extensively, and hadith lessons as well, and singles, doubles up to tens, forties, eighties, one hundred and two hundred and the like of that. See *ar-Risālah al-mustaṭrafah*. p. 86

[2] Ibn Ḥajar al-ʿAsqalānī mentioned *Kitāb rafʿ al-yadayn* by al-Bukhārī in the preface to *Fatḥ al-Bārī*, p. 679, as one of the books of al-Bukhārī, and stated that Maḥmūd ibn Isḥāq al-Khuzāʿī related it from him, as the scholar Muḥammad ibn Jaʿfar al-Kattānī also mentioned it among the books of al-Bukhārī in *ar-Risālah al-mustaṭrafah*, p. 46.

Both books have now been published:

Al-Bukhārī, Muḥammad ibn Ismāʿīl, (1983) *Qurrat al-ʿaynayn bi rafʿi al-yadayn fi'ṣ-ṣalāh*. Kuwait: Dār al-Arqam.

An-Nasā'ī, Aḥmad ibn Shuʿayb, (n.d.) *al-Jumuʿah*. Maktabah at-Turāth al-Islāmī. (Edited by Muḥammad as-Saʿīd Zughlūl.)

(3:172)." She said, "When the idolaters left Uḥud after what befell the Prophet ﷺ and the Companions, he was afraid of returning from Uḥud before showing them that we possessed strength. Abū Bakr and az-Zubayr were delegated to go with seventy men and they set out after the people [the *kuffār*], who heard them and left." She said, "*They returned with blessings and bounty from Allah.*" (3:174) She said, "They did not meet any enemy.""[1]

HIS LINEAGE

He is Abū ʿAmr ʿUthmān ibn Aḥmad ibn Yazīd al-Baghdādī ad-Daqqāq ibn as-Sammāk.[2]

HIS LISTENING

He listened to Muḥammad ibn ʿUbaydullāh ibn al-Munādī,[3] Ḥanbal ibn Isḥāq,[4] al-Ḥasan ibn Mukram,[5] Yaḥyā ibn Abī Ṭālib and others who are respected in this science.[6]

HIS STUDENTS

Al-Ḥākim, Ibn Mandah, Ibn al-Qaṭṭān, Abū ʿAlī Shādhān and others related from him.[7]

Al-Khaṭīb said, "I heard Ibn Razqawayh say, "The white falcon [*al-Bāzī al-Abyaḍ*] related to us.""[8]

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[1] Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book on Expeditions, in the chapter on those who responded to Allah and the Messenger. Muslim transmitted some of it in his *Ṣaḥīḥ*, in the Book on Virtues, in the chapter of the virtues of Ṭalḥah and az-Zubayr.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:444.

[3] The Imām and reliable hadith scholar, the shaykh of his time, Muḥammad ibn Abī Dāwūd ʿUbaydullāh ibn Yazīd al-Baghdādī al-Munādī. He was born in Jumādā al-ūlā, 171. He listened to Ḥafṣ ibn Ghiyāth, Isḥāq al-Azraq and Rawḥ ibn ʿUbādah. Abū'l-Qāsim al-Baghawī, ʿAbd ar-Raḥmān ibn Abī Ḥātim, Abū'l-'Abbās al-Aṣamm and Ismā'īl aṣ-Ṣaffār related from him. Abū Ḥātim said that he is truthful. He died in Ramaḍān 272.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 12:555–556, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 8:3, al-Khaṭīb, *History of Baghdad*, 2:326–327, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:325–327, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:163.

[4] Ḥanbal ibn Isḥāq ibn Ḥanbal ibn Hilāl ibn Asad, the *imām* and *ḥāfiẓ*, the truthful hadith scholar, the author, Abū 'Alī ash-Shaybānī, nephew of Imām Aḥmad and his student. He was born before 200. He listened to Sulaymān ibn Ḥarb, Abū Nu'aym, 'Affān ibn Muslim, al-Ḥumaydī, Abū'l-Walīd aṭ-Ṭayālisī, and ʿAlī ibn al-Ja'd. Ibn Ṣā'id, Abū Bakr al-Khallāl, Muḥammad ibn Makhlad and 'Uthmān ibn as-Sammāk related from him. Al-Khaṭīb said, "He was trustworthy, reliable." He died in 273.

See Imam adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:51–52, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 3:310, al-Khaṭīb, *History of Baghdad*, 8:286–287, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:163–164.

[5] Al-Ḥasan ibn Mukram, the reliable *imām*, Abū ʿAlī al-Baghdādī al-Bazzār. He listened to 'Alī ibn ʿĀṣim, Yazīd ibn Hārūn and Rawḥ ibn 'Ubādah. Qāḍī al-Maḥāmilī, Ismā'īl aṣ-Ṣaffār and Abū Bakr an-Najjād related from him. Al-Khaṭīb said that he was reliable. He died in Ramaḍān 274.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:192, *al-'Ibar*, 2:53, *History of Baghdad*, 7:432, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:165.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:444.

[7] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:444.

[8] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:445.

HIS DEATH

He died in Rabīʿ al-Awwal 344. His funeral was attended by about 50,000 people.[1]

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Al-Fawā'id

BY ABŪ BAKR ASH-ṢHĀFIʿĪ

IT IS CALLED *al-Ghaylāniyyāt*, ascribed to its transmitter, Shaykh Abū Ṭālib Muḥammad ibn Muḥammad ibn Ibrāhīm ibn Ghaylān.[2] Ad-Dāraquṭnī singled out his hadith with only four links, which are in circulation with *ijāzahs*, and the first of these hadith with four links is:

Ḥāfiẓ Abū Bakr ash-Shāfiʿī said: Muḥammad ibn al-Faraj al-Azraq and Aḥmad ibn ʿAbdullāh ar-Rassī related from Muḥammad ibn Kināsah from Ismāʿīl ibn Abī Khālid who said, "I asked my father, 'Did you see the Messenger of Allah ﷺ?' 'Yes,' he answered. 'Al-Ḥasan ibn ʿAlī resembled him.'"[3]

Mūsā ibn Ismāʿīl, Abū ʿImrān related to us that it was said that Ismāʿīl ibn ʿUlayyah related to him from Ḥanẓalah ad-Dawsī that Anas ibn Mālik said, "Messenger of Allah, when a man meets his friend or brother, should he bow to him?" "No," he answered. He said, "Should he hold him and kiss him?" "No," he said. "Should he take his hand and shake it?" he asked. "Yes," he said.

He was the hadith scholar of Iraq, al-Baghdadi.

HIS BIRTH

He was born in Jabal (a city near Wasit) in 260.[4] He first listened in 76.[5]

HIS LINEAGE

He is Muḥammad ibn ʿAbdullāh ibn Ibrāhīm ibn ʿAbdawayh al-Bazzāz.[6]

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:445.

[2] The trusty shaykh, long-lived *Musnid* scholar of his time, Abū Ṭālib Muḥammad ibn Muḥammad ibn Ibrāhīm ibn Ghaylān al-Hamdānī al-Baghdādī al-Bazzāz. He was born at the beginning of 348. He listened to Abu Bakr ash-Shafi'i in 52, 53, and 54. He had about 11 *juz*'s which were entitled *al-Ghaylāniyyāt*, which are unique in this world due to their elevation. Al-Khaṭīb said, "We wrote from him, and he was trustworthy, right-acting and truthful." Al-Khaṭīb and Ibn Ḥabrūn related from him. He died on 6th Shawwāl 440.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:598–600, al-Khaṭīb, *History of Baghdad*, 3:234–235, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:265.

[3] At-Tirmidhī transmitted it in his *Collection*, in the Book of Virtues, in the chapter on the merits of al-Ḥasan and al-Ḥusayn, peace be upon them, from Ismā'īl ibn Abī Khālid from Abū Juḥayfah who said, "I saw the Messenger of Allah ﷺ and al-Ḥasan ibn 'Alī resembled him." At-Tirmidhī said, "This is a *ḥasan ṣaḥīḥ* hadith."

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96, and *Siyar a'lām an-nubalā'*, 16:40.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96, and *Siyar a'lām an-nubalā'*, 16:40.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96, and *Siyar a'lām an-nubalā'*, 16:40.

HIS LISTENING

He listened to Mūsā ibn Sahl al-Washā',[1] the last of the companions of Ismā'īl ibn 'Ulayyah,[2] Muḥammad ibn Shaddād al-Masma'ī,[3] the last of the companions of Yaḥyā al-Qaṭṭān,[4] Abū Bakr ibn Abī'd-Dunyā, Abū Qilābah ar-Raqqāshī[5] and others.[6]

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[1] Mūsā ibn Sahl ibn Kathīr, the long-lived hadith scholar, Abū 'Imrān al-Baghdādī al-Jurfī al-Washā', one of the weak [transmitters] whose situation is equivocal. He listened to Ismā'īl ibn 'Ulayyah, and Isḥāq al-Azraq. He was the last of those who transmitted from him. He listened to 'Alī ibn 'Āṣim, and Yazīd ibn Hārūn. 'Uthmān ibn Aḥmad ibn as-Sammāk, Abū Bakr ash-Shāfi'ī and others related from him. Ad-Dāraquṭnī considered him weak. Adh-Dhahabī said, "His hadith is the highest thing in *al-Ghaylāniyyah*." He died in Dhū'l-Qa'dah 278.

See Imam adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:149–150, *al-'Ibar*, 2:260, al-Khaṭīb, *History of Baghdad*, 13:48, Ibn Ḥajar, *Tahdhib at-tahdhib*, 10:348, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:172.

[2] Ismā'īl ibn Ibrāhīm ibn Miqsam, the *imām*, firm scholar and *ḥāfiẓ*, Abū Bishr al-Asadī by clientage, al-Baṣrī, al-Kūfī by origin, known as Ibn 'Ulayyah. She ['Ulayyah] was his mother. He was born in 110. He listened to Muḥammad ibn al-Munkadir, Ḥumayd aṭ-Ṭawīl, 'Aṭā' ibn as-Sā'ib, Ibn Jurayj, Khālid al-Ḥadhdhā' and Sulaymān at-Taymī. Ḥammād ibn Zayd, 'Abd ar-Raḥmān ibn Mahdī, 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, Yaḥyā ibn Ma'īn and Abū Ḥafṣ al-Fallās related from him. He was a jurist, *imām* and *mufti*, one of the imāms of hadith. Abū Dāwūd as-Sijistānī said, "There is none of the hadith scholars who did not err except for Ismā'īl ibn 'Ulayyah and Bishr ibn al-Mufaḍḍal." Shu'bah said, "Ismā'īl ibn 'Ulayyah was the master of the hadith scholars." Adh-Dhahabī said, "His hadith are all in the books of Islam." He died in Dhū'l-Qa'dah 193.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:107–120, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 2:153, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:333.

[3] Muḥammad ibn Shaddād ibn 'Īsā, the long-lived shaykh, *Musnid*, Abū Ya'lā al-Baṣrī, the last to relate from Yaḥyā ibn Sa'īd al-Qaṭṭān. He related from Rawḥ ibn 'Ubādah and a group of scholars. Al-Ḥusayn ibn Ṣafwān and Abū Bakr ash-Shāfi'ī related from him. Abū Bakr al-Barqānī said, "He is very weak." He died in 278.

See Imam adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:148–149, and aṣ-Ṣafadī, *al-Wāfī bi'l-Wafiyāt*, 3:148–149.

[4] Yaḥyā ibn Sa'īd ibn Furūkh, the great *imām*, the Amīr al-Mu'minīn in hadith, Abū Sa'īd at-Tamīmī by clientage, al-Baṣrī, al-Aḥwal al-Qaṭṭān, the *ḥāfiẓ*. He was born at the beginning of 120 AH. He listened to Sulaymān at-Taymī, Hishām ibn 'Urwah, Sulaymān al-A'mash, Ḥumayd aṭ-Ṭawīl, Yaḥyā ibn Sa'īd al-Anṣārī, Shu'bah and ath-Thawrī. Adh-Dhahabī said, "He was concerned with this science in the fullest manner, and he travelled to obtain it and had superiority over his contemporaries. He had preservation of hadith (*ḥifẓ*) and discussed defects and narrators. He taught the *ḥuffāẓ*. In applied *fiqh*, he followed the school of Abū Ḥanīfah according to what has reached us, since he does not have a text on that. 'Abd ar-Raḥmān ibn Mahdī, 'Affān, Musaddad, Abū Bakr ibn Abī Shaybah, 'Alī, Yaḥyā, Aḥmad, Isḥāq, Bandār, and Ibn Muthannā related from him. Aḥmad ibn Ḥanbal said, "My eye has not seen the like of Yaḥyā ibn Sa'īd al-Qaṭṭān." Yaḥyā ibn Ma'īn said, "'Abd ar-Raḥmān said to me, 'Do not see yourself as being like Yaḥyā al-Qaṭṭān.'" 'Alī ibn al-Madīnī said, "I have not seen anyone with more knowledge of narrators than Yaḥyā ibn Sa'īd." He died in Ṣafar 198 four months before the death of Ibn Mahdī and Ibn 'Uyaynah."

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 9:175–188, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 9:150, Ibn Hajar, *Tahdhīb at-tahdhīb*, 4:154, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 1:355.

[5] The *imām*, *ḥāfiẓ*, model and man of worship, the hadith scholar of Basra, Abū Qilābah 'Abd al-Malik ibn al-Ḥāfiẓ Muḥammad ibn 'Abdullāh ibn Muḥammad ibn 'Abd al-Malik ibn Muslim ar-Raqqāshī al-Baṣrī. He was born in 190. He listened to Yazīd ibn Hārūn, Rawḥ ibn 'Ubādah, and Abū 'Āṣim an-Nabīl. He was one of the intelligent ones who are mentioned. Ibn Mājah, Ibn Ṣā'id, Abū Bakr an-Najjād and Abū Bakr ash-Shāfi'ī related from him. Ad-Dāraquṭnī said that he is truthful with a lot of errors because he transmitted from memory. Muḥammad ibn Jarīr aṭ-Ṭabarī said, "I have not seen anyone with more memory than Abū Qilābah ar-Raqqāshī." He died in Shawwāl 276.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:177–178, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 5:369–370, al-Khaṭīb, *History of Baghdad*, 1:425, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:170.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96 and *Siyar a'lām an-nubalā'*, 16:40.

HIS JOURNEY

He travelled to Jazirah, Egypt and elsewhere to seek hadith.[1]

HIS STUDENTS

Ad-Dāraquṭnī, 'Umar ibn Shāhīn,[2] 'Abdullāh ibn al-Maḥāmilī, Abū Ṭālib ibn Ghaylān, Ibn Bushrān, Abū 'Alī ibn Shādhān and many people related from him.[3]

Ad-Dāraquṭnī and al-Khaṭīb praised him.[4]

HIS DEATH

He died in 354.[5]

Juz' Collection

BY IBN NUJAYD

THIS IS IBN NUJAYD aṣ-Ṣūfī, the great man of the Group of the Lord (the Ṣūfīs), the *Musnid* of Khorasan. He says at the beginning of this *juz'*:

Abū Muslim Ibrāhīm ibn 'Abdullāh al-Kajjī related to us from Abū 'Āṣim aḍ-Ḍaḥḥāk ibn Makhlad an-Nabīl from al-Awzā'ī from Qurrah ibn 'Abd ar-Raḥmān ibn Shihāb from Abū Salamah from Abū Hurayrah who said that the Messenger of Allah ﷺ said, "Allah, mighty and exalted is He, said, 'Those of My slaves I best love are those who are the quickest to break the fast.'"[6]

HIS LINEAGE

He is Abū 'Amr Ismā'īl ibn Nujayd ibn Aḥmad ibn Yūsuf ibn Khālid as-Sulamī an-Naysābūrī aṣ-Ṣūfī, the great one of the Group [the Ṣūfīs].[7]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96.

[2] The truthful shaykh, *ḥāfiẓ* and scholar, Shaykh of Iraq and author of the great *tafsīr*, Abū Ḥafṣ 'Umar ibn Aḥmad ibn 'Uthmān al-Baghdādī the preacher. He was born in Ṣafar 297. He listened to Abū'l-Qāsim al-Baghawī, Abū Bakr ibn Abī Dāwūd and Yaḥyā ibn Sā'id. Abū Sa'd al-Mālīnī, Abū Bakr al-Barqānī and al-Ḥasan ibn Muḥammad al-Khallāl transmitted from him. Al-Khaṭīb said, "He was trustworthy and reliable." He died in Dhū'l-Ḥijjah 385.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:431–435, al-Khaṭīb, *History of Baghdad*, 11:265–268, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:117.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:96–97, and *Siyar a'lām an-nubalā'*, 16:42.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:97, and *Siyar a'lām an-nubalā'*, 16:42.

[6] At-Tirmidhī transmitted it in his *Collection*, in the Book of Fasting, in the chapter on what has come about hastening to break the fast. At-Tirmidhī said, "This is a hadith which is *ḥasan gharīb*."

[7] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:146.

He inherited great wealth from his ancestors and spent most of it on scholars and ascetics. He kept the company of Abū 'Uthmān al-Ḥīrī[1] and al-Junayd.[2][3]

HIS LISTENING

He listened to Ibrāhīm ibn Abī Ṭālib,[4] 'Abdullāh ibn Aḥmad ibn Ḥanbal, Muḥammad ibn Ayyūb al-Bajalī,[5] and Abū Muslim al-Kajjī.[6]

HIS STUDENTS

His grandson, Abū 'Abd ar-Raḥmān as-Sulamī, the Shaykh of the Ṣūfīs, Abū 'Abdullāh al-Ḥākim and others related from him.[7]

They counted him among the *Awtād* and *Abdāl*.[8]

HIS DEATH

He died in 365 at the age of 93.[9]

Among his fine qualities is that his shaykh, the *zāhid* Abū 'Uthmān al-Ḥīrī asked in his gathering for money for one of the frontiers and the response to that was delayed. So he was pained and wept in front of people. Ibn Nujayd brought him

1,000 dirhams and he made supplication for him. Then he praised him for it and said, "I hope that Abū 'Amr [will receive such-and-such] for what he did because he deputised for the group and carried such-and-such." Then Ibn Nujayd stood up and said, "But I took it from the wealth of my mother against her will and so it must be returned so that she will be pleased." Abū 'Uthman commanded that the bag be returned to him. In the night, he brought the bag and asked the shaykh to conceal it and [Abū 'Uthmān] wept. After that he used to say, "I fear Abū 'Amr's zeal."[1]

Ibn Nujayd said, "The harm to a person from every state which is not the result of knowledge, even if it is immense, is greater than its benefit."[2]

He said, "No one has a foot purely in worship until he sees all his actions as showing off and he considers all his states merely to be claims."[3]

He said, "If someone is able to lower his rank with people, it is easy for him to turn away from this world and its people."[4]

Abū 'Uthmān al-Ḥīrī said, "People blamed me for this youth and I do not know of any except him on his path. He is my successor after me."[5]

Juz' Faḍā'il Ahl al-Bayt

BY ABŪ'L-ḤASAN 'ALĪ IBN MA'RŪF AL-BAZZĀZ

HE SAYS AT THE END of his book in the hadith of dutifulness and ties of kinship:

"Abū Isḥāq Ibrāhīm ibn 'Abd aṣ-Ṣamad ibn Mūsā ibn Muḥammad ibn Ibrāhīm ibn Muhammad ibn 'Alī ibn 'Abdullah ibn 'Abbās related to us from his father from his grandfather 'Abdullah who said that the Prophet ﷺ, said, "In the tribe of Israel there were two kings who were brothers, ruling over two cities. One of them was dutiful to his relatives and just to his subjects, and the other was not dutiful to his kin and was unjust to his subjects. There was a prophet, in their time, and so Allah revealed to that prophet that three years remained of the life of the dutiful one and thirty years remained of the life of the undutiful one. So that prophet informed the subjects of each of them. The subjects of the just man were saddened by that and the subjects of the unjust ruler were sad. So they separated the children from their mothers and left food and drink and went to the desert to pray to Allah, mighty and exalted is He, to give them the just one and remove the unjust one from over them.

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[1] The shaykh and *imām*, hadith scholar, preacher and model, Shaykh al-Islām, the master Abū 'Uthmān Sa'īd ibn Ismā'īl ibn Sa'īd ibn Manṣūr an-Naysābūrī al-Ḥīrī aṣ-Ṣūfī. He was born in 230 in Rayy. He listened to Muḥammad ibn Muqātil ar-Rāzī and Mūsā ibn Naṣr. Ismā'īl ibn Nujayd related from him. His supplication was answered. He had both worship and *zuhd*. He died in 298.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:62–66.

[2] Al-Junayd ibn Muḥammad ibn al-Junayd an-Nahāwandī, then al-Baghdādī al-Qawārīrī, Shaykh of the Ṣūfīs. He was born in about 220. He studied *fiqh* with Abū Thawr. He listened to as-Sarī as-Saqaṭī and al-Ḥasan ibn 'Arafah. He also kept the company of al-Ḥārith al-Muḥāsibī. He became proficient in knowledge and then turned to himself; he had devotion and worship, and spoke wisdom. He related little. Ja'far al-Khuldī and Abū Bakr ash-Shiblī related from him. He died in 298.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 14:66–76.

[3] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:148.

[4] Ibrāhīm ibn Abī Ṭālib, the *imām* and excellent *ḥāfiẓ*, the ascetic, Shaykh of Nishapur, imām of the hadith scholars in his time, Abū Isḥāq an-Naysābūrī al-Muzakkī. He listened to Isḥāq ibn Rāhwayh, Aḥmad ibn Ḥanbal, 'Amr ibn 'Alī al-Fallās, and Bandār. Abū Yaḥyā al-Khaffāf and Ibn Khuzaymah related from him. Abū Ḥāmid ibn ash-Sharqī said, "Khorasan produced five imāms of hadith: adh-Dhuhlī, ad-Dārimī, al-Bukhārī, Muslim and Ibrāhīm ibn Abī Ṭālib." He died on 2nd Rajab 295.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:547–552, *al-'Ibar*, 2:100, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:218.

[5] The long-lived *Ḥāfiẓ* and reliable hadith scholar and writer, Abū 'Abdullāh Muḥammad ibn Ayyūb ibn Yaḥyā ibn Ḍurays al-Bajalī ar-Rāzī. He was born around 200. He listened to Muslim ibn Ibrāhīm, al-Qa'nabī, Abū Dāwūd aṭ-Ṭayālasī and Musaddad. He had high chains of trasnmission with the Persians as well as truthfulness and recognition. 'Abd ar-Raḥmān ibn Abī Ḥātim and Ismā'īl ibn Nujayd related from him. Abū Ya'lā al-Khalīlī said, "Ibn aḍ-Ḍurays was reliable. He was a hadith scholar, son of a hadith scholar." Ibn aḍ-Ḍurays died on the Day of 'Āshūrā' in Rayy in 294.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 13:449–450, *al-'Ibar*, 2:98, Ibn Abī Ḥātim, *al-Jarḥ wa't-ta'dīl*, 7:198, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:216.

[6] Imam adh-Dhahabi, *Siyar a'lām an-nubalā'*, 16:146.

[7] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:146.

[8] Imam adh-Dhahabi, *Siyar a'lām an-nubalā'*, 16:148.

[9] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:148.

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[1] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:146–147.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:147.

[3] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:147.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:147.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 16:147.

They remained for three days, and Allah, mighty and exalted is He, revealed to that prophet to inform His slaves that He had shown mercy to them and answered their supplication. So what remained of the life of this dutiful one was given to this unjust one and what remained of the life of this unjust man was given to this dutiful one. Then they returned to their houses. The unjust one died after three years and the just ruler remained among them for thirty years." Then the Messenger of Allah ﷺ recited, "*And no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah.*" (35:11).

This 'Alī ibn Ma'rūf was Shaykh 'Alī ibn al-Farrā', one of the great hadith scholars and a student of Ibrāhīm ibn 'Abd aṣ-Ṣamad al-Hashimī,[1] as occurs in the chain of the prior hadith.

Al-Khaṭīb said, "He related from Muḥammad ibn Muḥammad al-Bāghandī, Abū'l-Qāsim al-Baghawī, and Qāḍī al-Maḥāmilī."[2]

al-Khatib said, "I have related from narrators who related from him."[3] He wrote useful books.

The year of his death is not known, but Ibn at-Tawzī listened to him in 385, so he died after that.[4]

Aḥādīth al-Ḥunafā'

BY AL-ḤASAN IBN 'ABDULLĀH AL-ABRĀZĪ.[5]

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[1] The truthful Amir, Abū Isḥāq Ibrāhīm ibn 'Abd aṣ-Ṣamad ibn Mūsā ibn Muḥammad ibn Ibrāhīm ibn Muḥammad ibn 'Alī ibn 'Abdullāh ibn 'Abbās al-Hāshimī al-Baghdādī. He listened to Abū Muṣ'ab az-Zuhrī, al-Ashajj, al-Ḥusayn ibn al-Ḥasan al-Marwazī and a group. Ad-Dāraquṭnī, Abū Ḥafṣ ibn Shāhīn, Ibn al-Muqrī' and others related from him. He died in Samarra' in 325 at the age of about 90.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 15:71–72 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:306.

[2] Al-Khaṭīb al-Baghdādī, *History of Baghdad*, 12:114.

[3] Al-Khaṭīb said, "Ghālib ibn Hilāl al-Ḥaffār, 'Abd al-'Azīz ibn 'Alī al-Azjī and Aḥmad ibn 'Alī ibn at-Tawzī related to us from him. (*History of Baghdad*, 12:114)

[4] See al-Khaṭīb al-Baghdādī, *History of Baghdad*, 12:114.

[5] I consulted the indexes and other possible sources, but I have not been guided to this book or its author.

Al-Fawā'id

BY TAMMĀM AR-RĀZĪ

HIS LINEAGE

HE IS ABŪ'L-QĀSIM Tammām ibn Muḥammad Abū'l-Ḥusayn ibn Ja'far ibn al-Junayd al-Bajalī, ar-Rāzī then ad-Dimashqī.[1]

He says in that book:

"Khaythamah ibn Sulaymān reported to us that Muḥammad in 'Īsā related that Sufyān ibn 'Uyaynah related from 'Abdullāh ibn Abī Bakr from Khallād ibn as-Sā'ib ibn Khallād from his father that the Messenger of Allah ﷺ said, "Jibrīl came to me and commanded me to command my companions to raise their voices aloud with the *talbiyah*."[2]

HIS BIRTH

He was born in 330.[3]

HIS LISTENING

He listened to his father Muḥammad, Abū'l-Ḥusayn al-Ḥāfiẓ, Khaythamah ibn Sulaymān aṭ-Ṭarābulisī, Aḥmad ibn Ḥadhlam the Judge, al-Ḥasan ibn Ḥabīb al-Ḥaṣā'irī, Abū'l-Maymūn ibn Rāshid and other people.[4]

HIS STUDENTS

Abū'l-Ḥusayn al-Maydānī, Abū 'Alī al-Ahwāzī, 'Abd al-'Azīz ibn Aḥmad al-Kattānī,[5] Aḥmad ibn 'Abd ar-Raḥmān aṭ-Ṭarā'ifī and others related from him.[6]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:258 and *Siyar a'lām an-nubalā'*, 17:289.

[2] *Fawā'id ar-Rāzī*, 1:53, and Abū Dāwūd transmitted it in his *Sunan*, in the Book of *Ḥajj* Practices, in the chapter on how to say the *talbiyyah*, and at-Tirmidhī in his Collection, in the Book of *Ḥajj*, in the chapter on what has been narrated on raising the voice with the *talbiyyah*. He said, "The hadith of Khallād from his father is a *ḥasan ṣaḥīḥ* hadith. Ibn Mājah has it in his *Sunan*, in the Book of *Ḥajj* Practices, in the chapter on raising the voice with the *talbiyyah*."

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:258 and *Siyar a'lām an-nubalā'*, 17:290.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:290.

[5] The Imām and *Ḥāfiẓ*, truthful *mufīd* teacher, the hadith scholar of Damascus, Abū Muḥammad 'Abd al-'Azīz ibn Aḥmad ibn Muḥammad ibn 'Alī ibn Sulaymān at-Tamīmī ad-Dimashqī al-Kattānī aṣ-Ṣūfī. He was born in 389. He listened to Tammām ibn Muḥammad ar-Rāzī, Abū Naṣr ibn Hārūn, and Muḥammad ibn 'Abd ar-Raḥmān al-Qaṭṭān. Al-Khaṭīb, al-Ḥumaydī, and Hibatu'llāh al-Akfā'ī related from him. He compiled and wrote. His knowledge was average. Al-Khaṭīb said, "He was reliable and trustworthy." Al-Akfā'ī said, "He did a lot of recitation. He was truthful with a sound *madhhab*." He died in Jumādā al-Ākhirah 466.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:248–249, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 439, and Ibn al-'Imād, *Shadharat adh-dhahab*, 3:325.

[6] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:291.

He was a scholar in hadith and knowledge of narrators.[1] He was used as an example in memory and all virtues.[2]

HIS DEATH

He died on 3rd Muḥarram 414.[3]

No one with greater memory than him was seen regarding the hadith of the people of the Levant.[4]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:258 and *Siyar a'lām an-nubalā'*, 17:291.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:291.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:258 and *Siyar a'lām an-nubalā'*, 17:291.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:258 and *Siyar a'lām an-nubalā'*, 17:291, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:200.

SUPPLEMENT

Among the most important hadith *juz'* collections in addition to those already mentioned by the author, may Allah Almighty have mercy on him, are:

The *juz'* of Abū 'Abdullāh Muḥammad ibn 'Abdullāh ibn al-Muthannā ibn 'Abdullāh ibn Anas ibn Mālik al-Anṣārī al-Baṣrī, the reliable judge, and shaykh of al-Bukhārī, who died in 215. It is one of the sublime famous *juz'* collections with which scholars have been concerned since early times.

The *juz'* of Abū 'Alī al-Ḥasan ibn 'Arafah ibn Yazīd al-'Abdī al-Baghdādī al-Mu'imm, who died in 257 when he was over 100. It is the highest *juz'* which has multiple transmissions by scholars and hadith scholars in listening to it and transmitting it. Adh-Dhahabī said, "The hadith with the highest chain today, that is the year 735, is that of al-Ḥasan ibn 'Arafah just as it was the highest thing around 660."

The *juz'* of Abū Mas'ūd Aḥmad ibn al-Furāt ibn Khālid aḍ-Ḍabbī ar-Rāzī, living in Isfahan and its scholar and author of books, the reliable *ḥāfiẓ* who died in 258. Adh-Dhahabī said, "His *juz'* is one of the highest which is heard today."

The *juz'* of al-Ḥasan ibn Sufyān ash-Shaybānī an-Nasā'ī, the author of the *Musnad*.

The *juz'* of Abū Aḥmad Muḥammad ibn Aḥmad ibn al-Ḥusayn ibn al-Qāsim al-Ghaṭrīfī who died in 377, the author of *aṣ-Ṣaḥīḥ 'alā al-Bukhārī*. It is from the hadith of Qāḍī Abū Bakr aṭ-Ṭabarī.

The *juz'* of Luwayn Muḥammad ibn Sulaymān ibn Ḥabīb al-Maṣīṣī who died in 245 or 246.

The *juz'* of Abū Isḥāq Isma'īl ibn Isḥāq the Judge who collected it from the hadith of Ayyūb as-Sakhtiyānī.

The *juz'* of Abū'l-Qāsim al-Baghawī.

The *juz'* of Abū Bakr ibn Shādhān al-Baghdādī al-Bazzāz.

The *juz'* of al-Biṭāqah from the dictation of Abū'l-Qāsim Ḥamzah ibn Muḥammad ibn 'Alī ibn al-'Abbās al-Kinānī al-Miṣrī the *Ḥāfiẓ* who died in 357. Abū'l-Ḥasan 'Alī ibn 'Umar ibn Muḥammad al-Ḥarrānī al-Miṣrī aṣ-Ṣawwāf related from him. He died in 441.

Al-Ajzā' ath-Thaqafiyyah which are ten *juz*'s by Abū 'Abdullāh al-Qāsim ibn al-Faḍl ibn Aḥmad ath-Thaqafī al-Aṣbahānī the *Ḥāfiẓ* who died in 489.

Al-Ajzā' al-Ja'diyyah which are twelve *juz*'s which were compiled by Abū'l-Qāsim 'Abdullāh ibn Muḥammad al-Baghawī of the hadith of the Shaykh of Baghdad, Abū'l-Ḥasan 'Alī ibn al-Ja'd ibn 'Ubayd, al-Hāshimī by clientage, al-Jawharī who died in 230, from his shaykhs with their biographies and the biographies of their shaykhs.

Al-Ajzā' al-Khila'iyyah which are twenty *juz*'s by Qāḍī Abū'l-Ḥasan 'Alī ibn al-Ḥasan ibn al-Ḥusayn ibn Muḥammad ash-Shāfi'ī known as al-Khila'ī (because he used to sell *khila'* (robes of honour) to the sons of the kings in Egypt), al-Mawṣilī by origin, Egyptian by abode and death, the right-acting jurist. He was the highest of the people of Egypt in chains of transmission and died in 492. Abū Naṣr Aḥmad ibn al-Ḥusayn ash-Shīrāzī compiled them for him and transmitted them for him and called them *al-Khila'iyyah*.

Al-Ajzā' as-Silafiyyah, which are more than a hundred *juz*'s by Abū Ṭāhir Aḥmad ibn Muḥammad as-Silafī. He selected them from the sources of Ibn ash-Sharaf al-Anmāṭī and from the sources of Ibn aṭ-Ṭayyūrī and others, and from his Baghdādī Shaykhs and others. He also has seven *juz*'s of hadith called *as-Safīnah al-jarā'idiyyah al-kubrā* of narrations from his shaykhs and another five *juz*'s called *as-Safīnah al-jarā'idiyyah aṣ-ṣughrā* also from his hadith, and he has *as-Safīnah al-Baghdādiyyah*.

Al-Ajzā' aṭ-Ṭayyūriyyah from the hadith of Abū'l-Ḥusayn al-Mubārak ibn 'Abd al-Jabbār ibn Aḥmad ibn al-Qāsim al-Azdī aṣ-Ṣayrafī, known as Ibn aṭ-Ṭayyūrī, reliable and prolific, who died in Baghdad in 500. It is in two volumes.

Al-Ajzā' al-Qaṭī'iyyah which are five *juz*'s by Abū Bakr Aḥmad ibn Ja'far ibn Ḥamdān ibn Mālik ibn Shabīb al-Baghdādī al-Qaṭī'ī, the *Musnid* scholar of Iraq who died in 368.

Al-Ajzā' al-Kanjarūdiyyah which are also five, taken from the transmissions of Abū Sa'īd 'Alī ibn Mūsā an-Naysābūrī known as as-Sukrī who died on his return from *Ḥajj* in 465, from the hadith of Abū Sa'īd Muḥammad ibn 'Abd ar-Raḥmān al-Kanjarūdī, and another from the transmissions of Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī which is also from his hadith.

Al-Ajzā' al-Muḥāmiliyyah, which are 16 *juz*'s from the transmission of the Baghdadis and Isfahanis by Qāḍī Abū 'Abdullāh al-Ḥusayn Ismā'īl ibn Muḥammad aḍ-Ḍabbī al-Maḥāmilī, the Shaykh of Baghdad and its hadith scholar who died in 330.

There are many *juz'* collections of hadith, more than a thousand, and the people of hadith in the past were eager to listen to them and transmit them, but the people of our time are ignorant of their names. These *juz*'s which I mentioned here are from the collections whose transmissions have an elevated calibre which seekers of hadith must listen to and seek.

ARBAʿŪN (40) COLLECTIONS

Al-Arbaʿūn

BY MUḤAMMAD IBN ASLAM AṬ-ṬŪSĪ

THE FIRST OF IT IS[1]: ʿAbdullāh ibn Yazīd transmitted to us from ʿAbd ar-Raḥmān ibn Ziyād from ʿAbdullāh ibn Yazīd from ʿAbdullāh ibn ʿAmr, may Allah Almighty be pleased with him, that a man asked, "Messenger of Allah, who is the Muslim?" He answered, "The one from whose tongue and hand the Muslims are safe." Then he asked, "Who is the believer?" He answered, "The one from whom people's lives and property are safe." He said, "Who is the emigrant (*muhājir*)?" He replied, "The one who shuns (emigrates from) evil deeds." He asked, "Who is the *mujāhid*?" He answered, "The one who strives with himself for Allah, mighty is He and exalted."[2]

HIS LINEAGE

He is Abū'l-Ḥasan Muḥammad ibn Aslam ibn Sālim ibn Yazīd al-Kindī by clientage, aṭ-Ṭūsī, the Shaykh of Khorasan.[3]

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[1] The shaykh and *Musnid* scholar, hadith scholar, Ṣadr ad-Dīn Abū ʿAlī al-Ḥasan ibn Muḥammad al-Bakrī said, "The first of those to compile a book of Forty, as far as we have heard, were the *imām* and ascetic scholar, the *imām* of his time, Abū ʿAbd ar-Raḥmān ʿAbdullāh ibn al-Mubārak al-Marwazī, Imām Abū'l-Ḥasan Muḥammad ibn Aslam aṭ-Ṭūsī, the *imām* and *mujtahid* Abū'l-ʿAbbās al-Ḥasan ibn Sufyān al-Fasawī and Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurrī, who lived in Makkah. (*Kitāb al-Arbaʿūn hadith* of al-Bakrī, 24–25)

[2] *Al-Arbaʿūn*, by Muḥammad ibn Aslam aṭ-Ṭūsī, pp. 39–40.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:113, and *Siyar aʿlām an-nubalā'*, 12:195, and Ibn Farḥūn, *ad-Dibāj al-Mudhahhab*, 2:50.

HIS LISTENING

He listened to Yazīd ibn Hārūn, Ja'far ibn 'Awn, and Ya'lā ibn 'Ubayd.[1] His earliest shaykh was an-Naḍr ibn Shumayl.[2/3]

HIS STUDENTS

Ibn Khuzaymah and Abū Bakr ibn Abī Dāwūd related from him.[4]

He was one of the revered scholars and one of the *Abdāl* of the saints.[5]

Muḥammad ibn Rāfi'[6] said, "I visited Muḥammad ibn Aslam aṭ-Ṭūsī and he only resembled the Companions of the Prophet ﷺ."[7]

Isḥāq ibn Rāhwayh was asked about the words of the Prophet ﷺ, "You must have the greatest collective body."[8] He said, "It is Muḥammad ibn Aslam and his companions and those who followed him. I did not hear any scholar for fifty years who was stronger in holding to the tracks of the Prophet ﷺ than him."[9]

When he died, 100,000 people prayed over him,[10] and he resembled Aḥmad ibn Ḥanbal."[11]

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[1] Ya'lā ibn 'Ubayd ibn Abī Umayyah aṭ-Ṭanāfasī al-Iyādī al-Ḥanafī by clientage, al-Kūfī. He related from al-A'mash, ath-Thawrī and a group. Aḥmad, Isḥāq and others related from him. Ibn Ma'īn said, "He is weak in [narrating from] Sufyān, but reliable in other people." He died in 209.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:336, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 140, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:16, and *al-'Ibar*, 1:350.

[2] An-Naḍr ibn Shumayl al-Māzinī, Abū'l-Ḥasan an-Naḥawī (the grammarian) al-Baṣrī. He related from Isrā'īl, Shu'bah, Ḥammād ibn Salamah, Ibn Jurayj and a group. Ibn al-Madīnī, Ibn Ma'īn, and Ibn Rāhwayh related from him. He was an *imām* in Arabic and hadith. He was the first to expound the *Sunnah* in Merv and in all of Khorasan. He died at the beginning of 204.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:439, Ibn Khallikān, *Wafayāt al-a'yān*, 2:168, and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 131.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:113 and *Siyar a'lām an-nubalā'*, 12:195.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:113 and *Siyar a'lām an-nubalā'*, 12:195.

[5] Al-Ḥākim said, "He was one of the *Abdāl* who studied traditions (*athār*)." *Siyar a'lām an-nubalā'*, 12:196.

[6] Muḥammad ibn Rāfi' ibn Abī Yazīd Sābūr, al-Qushayrī by clientage, Abū 'Abdullāh an-Naysābūrī the ascetic. He related from Zayd ibn al-Khabbāb, 'Abd ar-Razzāq and a group. The five Imāms, Abū Zur'ah, Abū Ḥātim and others related from him. Al-Bukhārī said, "He was among the excellent slaves of Allah." He died in 245.

See Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 9:190, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 221, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:109.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:113 and *Siyar a'lām an-nubalā'*, 12:196.

[8] Ibn Mājah transmitted it in his *Sunan*, in the Book on Trials, in the chapter on the greatest collective body, by way of al-Walīd ibn Muslim ad-Dimashqī: Mu'ādh ibn Rifā'ah as-Salāmī related it to me from Abū Khalaf al-A'mā. He said, "I heard the Messenger of Allah ﷺ say..." and he mentioned it.

[9] Abū Nu'aym, *Ḥilyat al-awliyā'*, 9:238–239, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114 and *Siyar a'lām an-nubalā'*, 12:196–197.

[10] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 2:101. Adh-Dhahabī said, while commenting on this report, "It is not possible for this to occur, especially since they learned of his death at night. The prayer was said over him shortly after *Fajr*. Allah knows best." *Siyar a'lām an-nubalā'*. 12:205.

[11] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114.

HIS DEATH

He died in Muḥarram 242.[1]

Al-Arbaʿūn

BY ABŪ'L-QĀSIM AL-QUSHAYRĪ

THE MASTER Abū'l-Qāsim 'Abd al-Karīm al-Qushayrī said in the chapter on seeking knowledge:

Abū'l-Ḥasan Muḥammad ibn al-Ḥasan related to us from Abū Bakr Muḥammad ibn 'Alī Ayyūb from Muḥammad ibn Yazīd as-Sulamī from Ḥafṣ ibn 'Abd ar-Raḥmān from Muḥammad ibn 'Abd al-Malik from Hishām ibn 'Urwah from his father that 'Ā'ishah, may Allah Almighty be pleased with her, that she heard the Messenger of Allah ﷺ say, "Allah revealed that if someone travels a path in seeking knowledge, He will make the Path to the Garden easy for him. If someone loses his two precious ones [his eyes], He will repay him with the Garden for them. Excellence in knowledge is better than excellence in worship, and the foundation of the *dīn* is scrupulousness."[2]

He is the author of *ar-Risālah* and *at-Tafsīr al-kabīr*, which is the best of *tafsīrs*, *Naḥw al-qulūb*, *Kitāb laṭā'if al-ishārāt*, *Kitāb al-jawāhir*, *Kitāb aḥkām as-samā'*, *Kitāb ādāb aṣ-ṣūfiyyah*, *Kitāb 'uyūn al-ajwibah fī funūn al-asūlah*, *Kitāb al-munājāh*, and *Kitāb al-muntahā fī nukat ūlī an-nuhā*.[3]

HIS LINEAGE

He is 'Abd al-Karīm ibn Hawāzin ibn 'Abd al-Malik ibn Ṭalḥah ibn Muḥammad al-Qushayrī an-Naysābūrī, the Sufi acetic *imām*.[4]

HIS SEEKING AND LISTENING

His father died while he was a child and he was moved to the man of letters, Abū'l-Qāsim al-Yamanī and he studied *ādāb* with him.[5]

It happened that he attended the gathering of Abū 'Alī ad-Daqqāq and Abū 'Alī turned to him and indicated to him that he ought to seek knowledge, and so he went to the circle of Abū Bakr aṭ-Ṭūsī and became proficient. Then he moved to Ibn Fūrak and became advanced in *kalām*, and he also kept the company of Abū Isḥāq. He looked at the books of Ibn al-Bāqillānī. He married Fāṭimah, the daughter of Abū ʿAlī ad-Daqqāq, and kept his company. When he died, he frequented Abū ʿAbd ar-Raḥmān as-Sulamī and was close to him. He became the Shaykh of Khorasan in *taṣawwuf*. He clung to striving and produced disciples.[1]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 2:114 and *Siyar A'lam an-Nubula'*, 12:204.

[2] *Kitāb al-arba'īn fī taṣḥīḥ al-mu'āmalah*, p. 18. I say that the published edition does not contain chains of transmission.

[3] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 17:228–230.

[4] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:227.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:229 and al-Isnawī, *Ṭabaqāt ash-Shāfi'iyyah*, 2:314.

He was unique in his treading of the path and reminding, using subtle expressions.[2]

He made efforts in horsemanship and working with weapons until he became proficient in that.[3]

HIS LISTENING

He listened to Abū'l-Ḥusayn ibn Bishrān, Abū Nuʿaym al-Isfarāyaynī, Abū'l-Ḥusayn al-Khaffāf, and ʿAlī ibn ʿAbd ar-Raḥmān al-Ahwāzī.[4]

He was pre-eminent in exegesis, hadith, *kalām*, *uṣūl*, *fiqh*, grammar, poetry and writing.

HIS STUDENTS

His son, ʿAbd al-Munʿim, his grandson, Abū'l-Asʿad Hibatu'r-Raḥmān, and Abū Bakr al-Khaṭīb, the hadith scholar of Baghdad, related from him.[5]

HIS DEATH

He died on the morning of Sunday 16th Rabīʿ al-Ākhir, 465.[6]

There are multiple transmissions about him stating that he did not miss his custom of supererogatory prayers in the illness from which he died, and he performed them standing.

Abū Turāb al-Murāghī saw him in a dream and asked him about his situation and said, "I encountered a pleasant life and rest."

HIS POETRY

He has in poetry:

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[1] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:206, Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:219, and al-Isnawī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:314.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:229.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:227.

[4] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:227–228.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:228, 230.

[6] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:207.

Allah quenched thirst at a time in which I was devoted to your faces
and the teeth of passion smiled in the meadow of intimacy.
I stood for a time while the eyes were cooled,
and it was a day when the eyelids were weeping.[1]

He wrote:

The full moon from Your face is created,
and magic from Your glance is stolen.
O Master Whose love has deprived me of reason.
Your slave from Your hand is provided.[2]

* * *

Al-Arbaʿūn

BY ABŪ BAKR AL-ĀJURRĪ

HE SAYS IN THE ELEVENTH HADITH: Khalaf ibn ʿAmr al-ʿUkbarī reported to me that al-Ḥumaydī, who is ʿAbdullāh ibn az-Zubayr, related to him from Muḥammad ibn Ṭalḥah at-Taymī from ʿAbd ar-Raḥmān ibn Sālim ibn ʿAbd ar-Raḥmān ibn ʿUwaym ibn Sāʿidah from his father from his grandfather that the Messenger of Allah ﷺ said, "Allah, mighty and exalted is He, chose me and selected Companions for me. Among them he made ministers, helpers and in-laws. If someone abuses them, on him is the curse of Allah, the angels and all people. On the Day of Rising Allah will not accept from him either recompense or ransom."[3]

HIS LINEAGE

He is Abū Bakr al-Ḥusayn ibn ʿAbdullāh al-Baghdādī, the author of *Kitāb ash-sharīʿah fi's-sunnah*, *al-Arbaʿūn* and other books.[4]

HIS LISTENING

He listened to Abū Muslim al-Kajjī, Khalaf ibn ʿAmr al-ʿUkbarī, Jaʿfar al-Firyābī and another group.[5]

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[1] Ibn Khallikān, *Wafayāt al-aʿyān*, 3:207 and Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:232.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalāʾ*, 18:232.

[3] *Al-Arbaʿūn*, al-Ājurrī, pp. 56–57.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148 and *Siyar aʿlām an-nubalāʾ*, 16:134.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148 and *Siyar aʿlām an-nubalāʾ*, 16:134.

HIS STUDENTS

Ḥāfiẓ Abū Nu'aym, Abū'l-Ḥusayn ibn Bishrān and Abū'l-Ḥasan al-Ḥimāmi related from them.[1] He lived in Makkah where many *Ḥājjis* and people from the Maghrib learned from him.[2]

He was a man of knowledge and action, who had *Sunnah* and following.[3]

HIS DEATH

He died in Makkah in Muḥarram 360.[4]

Al-Arbaʿūn

BY ASH-SHAḤḤĀMĪ

AT THE END OF IT he narrated invocations and stories. His name was Abū Manṣūr ʿAbd al-Khāliq ibn Zāhir ash-Shaḥḥāmī.[5] He says in his preface:

Praise belongs to Allah, the Lord of the worlds, for His blessings with such praise as befits His Face. His majesty is exalted, and peace and blessing be upon the one preferred over all His creation, Muḥammad, and his pure family and pure Companions after him. Following on from that:

I had already collected forty hadiths from the Messenger of Allah ﷺ from forty of my shaykhs whom I met and listened to. By that I hoped to enter the company of those about whom the well-known report narrated from the Messenger of Allah ﷺ: "Anyone of my community who memorises forty hadith . . ."[6] So I had a firm incentive for producing forty hadith from forty of my shaykhs from forty of the Noble Companions. I sought blessing in it at the beginning by starting with the ten who were promised the Garden. Therefore I could join the honour of the text with the honour of the chain. May Allah Almighty make our striving one which is sincerely for His sake, and not deprive us of His blessing by His bounty and vast generosity.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148 and *Siyar a'lām an-nubalā'*, 16:135.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148 and *Siyar a'lām an-nubalā'*, 16:134.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:148 and *Siyar a'lām an-nubalā'*, 16:134.

[5] 'Abd al-Khāliq ibn Zāhir ibn Ṭāhir ibn Muḥammad, the shaykh, reliable scholar, hadith scholar, Abū Manṣūr an-Naysābūrī ash-Shaḥḥāmī. He was born in 475. He listened to his grandfather, Abū Bakr ibn Khalaf and Muḥammad ibn Sahl as-Sarrāj. Ibn 'Asākir, as-Sam'ānī and al-Mu'ayyad aṭ-Ṭūsī related from him. As-Sam'ānī said, "He was reliable and truthful. He had good behaviour and excellent company, a genial nature and a lot of hadith." He died in Shawwāl 549.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 20:254, *al-'Ibar*, 4:137 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:153–154.

[6] It is what is related from Abū'd-Dardā', Mu'ādh ibn Jabal, Ibn 'Abbās and Ibn Mas'ūd ﵃ elevated to the prophet: "If anyone of my community memorises forty hadith from the matters of his *dīn*, Allah will raise him as a scholar with in-depth knowlege." Ibn 'Asākir transmitted it with different paths in the *Kitāb al-arba'īn al-baldāniyyah*, pp. 39–44.

First hadith: My grandfather, Abū 'Abd ar-Raḥmān Ṭāhir ibn Muḥammad al-Mustamlī reported to us from Abū Saʿīd Muḥammad ibn Mūsā ibn al-Faḍl aṣ-Ṣayrafī from Muḥammad ibn Yaʿqūb ibn Yūsuf al-Aṣamm from Abū'd-Dardā' Hāshim ibn Muḥammad al-Anṣārī in Jerusalem from 'Utbah ibn as-Sakan who was known as Abū Sulaymān al-Fazārī al-Ḥimṣī, from aḍ-Ḍaḥḥāk ibn Abī Ḥamzah from Abū Naṣr from Abū Rajā' al-ʿUṭāridī from 'Imrān ibn al-Ḥusayn that Abū Bakr aṣ-Ṣiddīq said that the Messenger of Allah ﷺ said, "If someone performs a *ghusl* on Friday, his wrong actions and errors are washed away. When he sets out, Allah writes for him the actions of twenty years for every step. When he finishes the prayer, He rewards him with the actions of two hundred years."

He said in *al-Inshādāt*: Abū'l-Ḥasan 'Alī ibn Muḥammad ibn Aḥmad the *mu'adhdhin* reported to us from Abū 'Abdullāh Muḥammad ibn 'Abdullāh ibn Bākawayh from Naṣr ibn Abī Naṣr from Jaʿfar ibn Nuṣayr who said that he heard al-Junayd say, "I went on *Ḥajj* alone and approached Makkah. In the night, I began circumambulating and found a girl circumambulating saying:

'Love refuses to be concealed, and how often have I concealed it?
  In the morning it has knelt and stayed with me.
If my yearning becomes intense, my heart becomes bewildered in His remembrance.
  If I desire proximity to my Beloved, He draws near
and He appears, and I am annihilated and then brought to life,
  and it makes me happy so that I experience pleasure and joy.'"

"He said, 'I said to her, 'Girl, by Allah, why are you speaking these words in this place?' She turned to me and told me, 'Junayd:

If it were not for *taqwā* He would have driven me away;
  I shun the most pleasant sleep.
Taqwā has driven me away,
  as you see, from my homeland.
I flee from my ecstasy in Him,
  and so His love reproaches me.'

"Then she asked, 'Do you circumambulate the House or of the Lord of the House?' I replied, 'I circumambulate the House.' She looked towards the sky and said, 'Glory be to You! Glory be to You! How great is Your will in Your creation, a creation like stones!' Then she recited:

'They circumambulate stones seeking nearness with You
    when they have hearts which are harder than boulders.
It is that and so they do not know who they are
    and they have alighted in the place of nearness inside reflection.
If they had been sincere in love, their attributes would have vanished
    and the attributes of love of the Real stayed by *dhikr*.'"

Al-Junayd said, "I fainted at her words, and when I regained consciousness, I did not see her."

Al-Imtāʿ bi'l-Arbaʿīn al-Mutabāyinah bi-Sharṭ as-Samāʿ

BY ḤĀFIẒ IBN ḤAJAR AL-ʿASQĀLANĪ

HE RELATED THEM from forty shaykhs from forty Companions, and from among them the ten who were promised the Garden, and after each hadith he mentioned some appropriate lines of poetry. For instance, after the second hadith, which is: "After the statement of sincerity (the *shahādah*), people have not been given anything like health," he says:

There are two things whose like an intelligent man
    has not been given in our vanishing abode:
Someone who has Allah make easy for him
    the testimony of sincerity, and health.

He says after the third hadith, "Actions are according to intentions":

Actions are according to intentions in every matter
    in which it is possible obligatorily.
They spoke well. Do good,
    and if you cannot, then intention is enough.

He said after the fourth hadith, "There is no Muslim man who attends a prescribed prayer and performs purification and its bowing well and with humility. . .":

Do purification well and be humble in obedience,
    coming to rest in all *rakʿahs*.

It is expiation for what you did before
    of minor wrong actions. *Good actions*. . .[1]

He says after the fifth hadith, "He forbade to drink standing":

When you want to drink, sit down and you will settle
    like the stones of the people of the Hijaz.
They have authentically transmitted drinking standing,
    but it was to make clear that it is permissible.

He says after the sixth hadith, which is the hadith of Ḍimām ibn Thaʿlabah:

Persevere in the authentic *sunnahs* and you will obtain a reward
    and Allah will be pleased with you and you will profit.
If you confine yourselves to the obligatory prayers, then let it be
    without abstaining from supererogatory prayers; you will have success.

He says after the seventh hadith, which is the hadith of the good news of the ten promised the Garden:

The guide gave good news of the Gardens of ʿAden to all
    of a group of Companions each of whose excellence is well-known.
Saʿīd, Zubayr, Saʿd, Talḥah, ʿĀmir,
    Abū Bakr, ʿUthmān, Ibn ʿAwf, ʿAlī, ʿUmar.[2]

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[1] *Good actions eradicate bad actions.* (11:114)

[2] I said: These hadith exist in the published edition of *Kitāb al-imtāʿ*, but there is no poetry in it.

SUPPLEMENT

Among those who compiled *Arbaʿūn* collections are: the *imām* and ascetic scholar, the *imām* of his time, Abū 'Abd ar-Raḥmān 'Abdullāh ibn al-Mubārak al-Marwazī, the *imām mujtahid* Abū'l-'Abbās al-Ḥasan ibn Sufyān al-Fasawī, Muḥammad ibn Ibrāhīm ibn 'Alī ibn al-Muqri', Aḥmad ibn Ḥarb az-Zāhid an-Naysābūrī, Ibrāhīm ibn 'Alī adh-Dhuhlī, 'Abd al-Malik ibn Muḥammad al-Jurjānī, Ḥāfiẓ Abū Bakr Muḥammad ibn 'Abdullāh ibn Muḥammad al-Jawzaqī, the Shaykh as-Sunnah, Aḥmad ibn al-Ḥusayn al-Bayhaqī, al-Ḥākim Abū 'Abdullāh Muḥammad ibn 'Abdullāh an-Naysābūrī, Abū 'Abd ar-Raḥmān Muḥammad ibn al-Ḥusayn as-Sulamī, Abū'l-Ḥasan 'Alī ibn Aḥmad ad-Dāraquṭnī, Abū Sa'd Aḥmad ibn Muḥammad al-Mālīnī, Abū Sa'd Ismā'īl ibn Abī Ṣāliḥ the *mu'adhdhin*, Ismā'īl ibn 'Abd al-Ghāfir al-Fārisī, his son 'Abd al-Ghāfir, the Shaykh of Herat, Abū Ismā'īl 'Abdullāh al-Anṣārī, the Ḥāfiẓ of Isbahan, Abū Nu'aym Aḥmad ibn 'Abdullāh al-Aṣbahānī, the jurist of the Levant and their acetic one, Abū'l-Fatḥ Naṣr ibn Ibrāhīm al-Maqdisī, their *Ḥāfiẓ* and historian, Abū'l-Qāsim 'Alī ibn al-Ḥasan ibn 'Asākir compiled a number of *Arba'ūn* collections, as did the one settled in Alexandria, Ḥāfiẓ Abū Ṭāhir Aḥmad ibn Muḥammad as-Silafī, Imām Abū Zakariyya Yaḥyā ibn Sharaf an-Nawawī and others among the imāms of hadith.

MUSALSALĀT
COLLECTIONS

Nuzhat al-Ḥuffāẓ

BY ABŪ MŪSĀ AL-MADĪNĪ

HE SAYS IN THE *MUSALSAL* of Aḥmads: "It contains reports of six men, all of whom are called Aḥmad:

Abū Rajā' Aḥmad ibn Muḥammad ibn Aḥmad al-Kisā'ī reported to us, he said: Abū'l-ʿAbbās Aḥmad ibn Muḥammad ibn Ibrāhīm al-Wazwānī reported to us: Ḥāfiẓ Abū Bakr Aḥmad ibn Mūsā from Aḥmad ibn Isḥāq reported to us; he said: Aḥmad ibn al-Ḥusayn al-Anṣārī narrated to us: Aḥmad ibn Shaybān ar-Ramlī narrated to us: ʿAbd ar-Raḥmān ibn Mughrā narrated to us: Mujāhid narrated to us: "I heard ash-Shaʿbī say, 'Knowledge is greater in number than the raindrops, so take the best of each thing.' Then he recited, '*So give good news to my slaves. Those who listen well to what is said and follow the best of it.*'" (39:18) Ibn Shaybān said, "This is allowance for selecting hadith."[1]

HIS LINEAGE

He is Abū Mūsā Muḥammad ibn Abī Bakr ʿUmar ibn Abī ʿĪsā Aḥmad ibn ʿUmar ibn Muḥammad al-Madīnī al-Aṣbahānī, the *ḥāfiẓ* and author of books.[2]

HIS BIRTH

He was born in Dhū'l-Qaʿdah 501.[3]

HIS LISTENING

He listened under the tutelage of his father present to Abū Saʿīd al-Muṭriz when he was two years old, and he listened to Abū ʿAlī al-Ḥaddād, and Abū'l-Faḍl Muḥammad ibn Ṭāhir al-Maqdisī al-Ḥāfiẓ,[4] and was trained by Abū'l-Qāsim Ismāʿīl ibn Muḥammad ibn al-Faḍl at-Taymī. He listened to Abū Zakariyyā Yaḥyā ibn 'Abd al-Wahhāb Mandah in Baghdad.[1]

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[1] *Nuzhat al-ḥuffāẓ*, p. 58.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:128 and *Siyar aʿlām an-nubalā'*, 21:152.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:128 and *Siyar aʿlām an-nubalā'*, 21:152.

[4] Muḥammad ibn Ṭāhir ibn 'Alī ibn Aḥmad, the imām and *ḥāfiẓ*, traveller and wayfarer, author of books, Abū'l-Faḍl ibn Abī'l-Ḥusayn al-Maqdisī al-Atharī aẓ-Ẓāhirī aṣ-Ṣūfī. He was born in Jerusalem in

He had full recognition of the defects of hadith, its topics, its narrators, and its transmitters. He had precedence in this field.

HIS STUDENTS

Ḥāfiẓ 'Abd al-Ghanī al-Maqdisī,[2] 'Abd al-Qādir ar-Rahāwī,[3] Abū Bakr Muḥammad ibn Mūsā al-Ḥāzimī[4] and others related from him.[5]

Shawwāl, 408. He listened to Sa'd az-Zanjānī, al-Ḥusayn ibn 'Alī aṭ-Ṭabarī, Abū'l-Ḥasan al-Khila'i, and 'Abd al-Wahhāb ibn Abī 'Abdullāh ibn Mandah. Shīrawayh ibn Shahradār, as-Silafī, Abū Zur'ah Ṭāhir ibn Muḥammad and his son, related from him. Ḥāfiẓ Ismā'īl ibn Muḥammad said, "The person with the great-est memory among those I have seen was Muḥammad ibn Ṭāhir." Yaḥyā ibn Mandah said, "Ibn Ṭāhir was one of the *ḥuffaẓ*, with good belief, a beautiful path, truthful, with knowledge of the authentic and weak, author of many books, following traditions (*āthār*)." He died in 507.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 19:361–371, Ibn Khallikān, *Wafayāt al-a'yān*, 4:287–288, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:18.

[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:128 and *Siyar a'lām an-nubalā'*, 21:152–153.

[2] The imām and scholar, the great truthful *ḥāfiẓ*, and model, worshipper, al-Atharī, Taqiyy ad-Dīn Abū Muḥammad 'Abd al-Ghanī ibn 'Abd al-Wāḥid ibn 'Alī al-Maqdisī al-Ḥanbalī, the author of *al-Aḥkām al-kubrā* and *aṣ-Ṣughrā*. He was born in 541. He listened to 'Abd al-Qādir al-Jīlī, Abū Zur'ah al-Maqdisī and Abū Ṭāhir as-Silafī. Shaykh Muwaffiq ad-Dīn, al-Ḥāfiẓ aḍ-Ḍiyā' and others related from him. A man said to Ḥāfiẓ 'Abd al-Ghanī, "A man swore by divorce that you have memorised 100,000 hadith." He said, "If he had said more, he would have spoken the truth." At-Tāj al-Kindī said, "After ad-Dāraquṭnī, there was no one like Ḥāfiẓ 'Abd al-Ghanī." Aḍ-Ḍiyā' said, "He, may Allah have mercy on him, strove in seeking. He honoured students and was good to them." He died on 23rd Rabī' al-Awwal, 600.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 21:443–468 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:345–346.

[3] The imām and *ḥāfiẓ*, hadith scholar, extensive traveller, hadith scholar of Jazīrah, Abū Muḥammad 'Abd al-Qādir ibn 'Abdullāh ar-Rahāwī al-Ḥanbalī as-Saffār, one of the clients of one of the merchants. He was born in Raha in 536. He listened to Mas'ūd ibn al-Ḥasan ath-Thaqafī, 'Alī ibn 'Abd aṣ-Ṣamad ibn Mardawayh, Ismā'īl ibn Shahriyār and Abū Zur'ah Ṭāhir ibn Muḥammad ibn Ṭāhir al-Maqdisī. Ibn Nuqṭah, Zakī ad-Dīn al-Barzālī and Ḍiyā' ad-Dīn al-Maqdisī related from him. Ibn Nuqṭah mentioned him and said, "He was a reliable, trustworthy right-acting scholar, although he had some difficulty in transmission and only those who stayed with him had a lot from him." Abū'l-Ḥajjāj ibn Khalīl said, "He was a trustworthy *ḥāfiẓ* with a lot of listening, a lot of writing and he was accurate. The knowledge of hadith was completed with him." He died on 2nd Jumādā al-ūla 612, at the age of 76.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 22:71–74, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 5:50–51.

[4] The imām and *ḥāfiẓ*, authority and critic, proficient genealogist, Abū Bakr Muḥammad ibn Mūsā ibn Ḥāzim al-Ḥāzimī al-Hamadhānī. He was born in 548. He listened to Shahradār ibn Shīrawayh ad-Daylamī. Abū Zur'ah ibn Ṭāhir al-Maqdisī and Abū Mūsā al-Madīnī. Al-Muqri', Taqī ad-Dīn ibn Bālawayh al-Wāsiṭī, and Jalāl ad-Dīn 'Abdullāh ad-Dimyāṭī related from him. He compiled and was proficient in the science of hadith, especially in lineages. He lived in Baghdad. He studied *fiqh* in Baghdad in the school of ash-Shafi'i and he sat with scholars. He possessed discernment and understanding, and became one of the people with the greatest memory of hadith, its chains and its narrators as well as possessing asceticism, worship, discipline and *dhikr*. Abū Bakr al-Ḥāzimī died in Jumādā al-ūla 584.

See Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 21:167–172, Ibn Khallikān, *Wafayāt al-a'yān*, 4:294, and Ibn al-'Imād, *Shadharāt adh-dhahab*, 4:282.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:128 and *Siyar a'lām an-nubalā'*, 21:155.

HIS BOOKS

He has books which exceeded those of early scholars,[1] which include *Kitāb ma'rifat aṣ-ṣaḥābah* which he wrote based on the narrators of Ḥāfiẓ Abū Nu'aym, and he wrote *Kitāb aṭ-ṭiwālāt* which he did excellently well. Nothing like it had been done, but it also contains a lot of weak and forged hadith. *Kitāb tatimmat al-gharībīn* indicates his proficiency in the Arabic language. He also had *Kitāb al-laṭā'if* and *Kitāb 'awālī at-tābi'īn*.[2]

He presented *Kitāb 'ulūm al-ḥadīth* by al-Ḥākim from memory.[3]

He was abstinent and never accepted anything from anyone. He had some small capital from which he had a profit and from which he spent on his expenses. More than one person left him money and he returned it. He was told, 'Divide among those you see,' but he refused to take it.[4]

He was humble, and refused to have anyone walk with him.[5]

'Abd al-Qādir ar-Rahāwī said, "I frequented him for about a year and a half in which I did not see in him nor hear of a fault for which one could be censured."[6]

HIS DEATH

He died on the 9th Jumādā al-ūla 581. When he died, almost as soon as they finished, immense rain fell at a time of intense heat. Water was scant in Isfahan.[7]

One of them said, "Someone asked me about a dream and said, 'I dreamt that the Messenger of Allah ﷺ had died.' I said, 'If your dream is true, then an imām who is unparalleled in his time will die. Similar dreams were seen at the times when ash-Shāfi'ī, ath-Thawrī and Aḥmad ibn Ḥanbal died.'" He said, "In the evening the news reached us of the death of Ḥāfiẓ Abū Mūsā."[8]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:129.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:129 and *Siyar a'lām an-nubalā'*, 21:154.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:129 and *Siyar a'lām an-nubalā'*, 21:155.

[4] Imam adh-Dhahabī, *Siyar a'lām an-nubalā'*, 21:156.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:129.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:129 and *Siyar a'lām an-nubalā'*, 21:156.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:130.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:130 and *Siyar a'lām an-nubalā'*, 21:156.

Al-Musalsalāt aṣ-Ṣughrā

BY JALĀL AD-DĪN AS-SUYŪṬĪ[1]

IT INCLUDES THE HADITH chained with the Day of *'Īd*,[2] and the hadith chained with the shaking of hands.[3] Most of these *Musalsalāt* are contained in the *Kitāb al-musalsalāt* by Shāh Walī Allāh ad-Dihlawī, which the writer of these lines heard, praise be to Allah.[4]

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[1] The *ḥāfiẓ* and scholar, 'Abd ar-Raḥmān ibn Abī Bakr ibn Muhammad al-Asyūṭī. He was born in Rajab 849. He listened to 'Alam ad-Dīn al-Bālqīnī, the Shaykh al-Islām, Sharaf ad-Dīn al-Munāwī, and the Imām and scholar Taqī ad-Dīn ash-Shiblī al-Ḥanafī. He travelled to the Levant, Hijaz, Yemen, India and the Maghrib. He had proficiency in *tafsīr*, hadith, *fiqh*, grammar, structural semantics, tropes, and embellishments. The number of his shaykhs reached 150 and the number of his books reached about 600. He died on Thursday 19th Jumādā al-ūlā 911. See as-Suyūṭī, *Ḥusn al-muḥāḍarah*, 335–339.

[2] There are many *musalsalāt* (chained) hadith. The most authentic of them is the hadith on mercy related as the first [hadith narrated by each narrator in the chain]. They include the *musalsalāt* connected by interlinking the hands, the *musalsalāt* connected to hospitality, the *musalsalāt* connected to the *Subḥah*, the *musalsalāt* connected to his words, "I testify by Allah" and "I testify to Allah," the *musalsalāt* connected to love, the *musalsalāt* connected to the recitation of *aṣ-Ṣaff*, the *musalsalāt* connected to the day of 'Āshūrā', the *musalsalāt* connected to holding the beard, the *musalsalāt* connected Muḥammads, the *musalsalāt* connected to Egyptians, and there are other *musalsalāt* collections.

The *musalsalāt* connected to the Day of 'Īd has a chain of trasnmission to Jalāl ad-Dīn as-Suyūṭī. He said: Abū 'Abdullāh Muḥammad ibn Muqbal al-Ḥalabī reported to us from aṣ-Ṣalāḥ ibn Abī 'Umar al-Maqdisī from Abū'l-Ḥasan ibn al-Bukhārī from Ibn Ṭabarzad from Abū'l-Mawāhib orally on the Day of the *'Īd* from Qāḍī Abū'ṭ-Ṭayyib aṭ-Ṭabarī who reported to him on the Day of the *'Īd* from Abū Aḥmad ibn al-Ghaṭrīf in Jurjan on the Day of the *'Īd* from al-Warrāq on the day of the *'Īd al-Aḍḥā* from Abū 'Ubaydullāh Aḥmad ibn Muḥammad, son of the sister of Sulaymān ibn Ḥarb, from Bishr from Wakī' ibn al-Jarrāḥ on the Day of the *'Īd* from Sufyān ath-Thawrī on the Day of the *'Īd* from Ibn Jurayj on the day of the *'Īd* from 'Aṭā' ibn Abī Rabāḥ on the Day of the *'Īd* from Ibn 'Abbās on the Day of the *'Īd* who said, "I was present with the Messenger of Allah ﷺ on the Day of the *'Īd* of Fiṭr or Aḍḥā. When he finished the prayer, he faced us and said, 'O People, you have obtained good. Whoever wants to go should go. Whoever wants to stay to attend the *khuṭbah*, should stay.'" As-Suyūṭī said, "It is unfamiliar with these words. The variation of Ibn Mājah is: He prayed the 'Īd prayer then he said, 'We have offered the prayer so whoever wants to stay for the sermon should sit and whoever wants to leave should leave.'"

[3] It has a chain which goes back to as-Suyūṭī. He said "I shook hands with Taqī ad-Dīn Aḥmad ibn Muḥammad ash-Shumunnī and al-Qāsim ibn al-Kuwayk while reading to them, and they said that they shook hands with Abū'ṭ-Ṭāhir ibn al-Kuwayk who said that he shook hands with Abū Isḥāq Ibrāhīm ibn 'Alī who said that he shook hands with Abū 'Abdullāh al-Khuwwibī who said that he shook hands with Abū'l-Majd Muḥammad ibn al-Ḥusayn al-Qazwīnī who said that he shook hands with Abū Bakr ibn Ibrāhīm ash-Shaḥādhī who said that he shook hands with Abū'l-Ḥasan ibn Abī Zur'ah who said that he shook hands with Abū Manṣūr 'Abd ar-Raḥmān ibn 'Abdullāh aṭ-Ṭabarī al-Bazzāzī who said that he shook hands with 'Abd al-Malik ibn Nujayd who said that he shook hands with Abū'l-Qāsim 'Abdān ibn Ḥumayd ibn 'Abdān ibn Rāshid aṭ-Ṭā'ī al-Munbajī who said that he shook hands with 'Umar ibn Sa'īd ibn Sinān who said that he shook hands with Aḥmad ibn Dahqān who said that he shook hands with Khalaf ibn Tamīm who said, 'I shook hands with Abū Hurmuz when I went to visit him when he was ill and he said, "We went to Anas ibn Mālik ؓ to visit him when he was ill, and he said, 'This hand of mine touched the hand of the Messenger of Allah ﷺ and I have not touched rough silk or fine silk softer than his palm.'"'"

[4] It is called *Al-Faḍl al-mubīn fi'l-musalasal min ḥadīth an-Nabī al-Amīn*. It has been published several times in India and Pakistan.

HISTORY & BIOGRAPHIES

SUPPLEMENT

Among the books written on *Musalsalāt* are:

Al-Musalsalāt bi'l-awwaliyyah by Abū Ṭāhir 'Imād ad-Dīn Aḥmad ibn Muḥammad ibn Aḥmad ibn Muḥammad as-Silafī al-Aṣbahānī who died in 576.

Al-'Udhb as-salsal fi'l-ḥadīth al-musalsal by Ḥāfiẓ Shams ad-Dīn adh-Dhahabī.

Al-Musalsalāt by Shams ad-Dīn Muḥammad ibn 'Abd ar-Raḥmān as-Sakhawī al-Ḥāfiẓ, who died in Madīnah in 902. It consists of 100 *musalsals* isolated in a work whose importance is clear.

Al-Muslasalāt al-kubrā by Jalāl ad-Dīn as-Suyūṭī.

Al-Fawā'id al-jalīlah fī musalsalāt Muḥammad ibn Aḥmad 'Aqīlah by Abū 'Abdullāh, the *musnid* and hadith scholar, the Sufi, Jamāl ad-Dīn Muḥammad ibn Aḥmad ibn Sa'īd whose father was famous as 'Aqīlah al-Makkī al-Ḥanafī, and who died in Makkah in 1150.

At-Ta'līqah al-jalīlah 'alā musalsalāt Ibn 'Aqīlah by Abū'l-Fayḍ Muḥammad ibn Muḥammad known as Murtaḍā al-Ḥusaynī al-Wāsiṭī az-Zubaydī, then al-Miṣrī al-Ḥanafī who died in Egypt in 1205.

Tārīkh Yaḥyā ibn Maʿīn on the States of the Narrators

IT IS ARRANGED ALPHABETICALLY. It begins with this hadith:

The critical *ḥāfiẓ* Yaḥyā ibn Maʿīn said that Ibn Abī Maryam related to him from Ibn Lahīʿah from Abū'l-Aswad from ʿUrwah ibn az-Zubayr from al-Miswar ibn Makhramah from his father who said, "The Messenger of Allah ﷺ publicly displayed Islam, and so all the people of Makkah became Muslim. That was before the prayer was made obligatory. So when he recited [a verse of prostration], he would prostrate,[1] and then they prostrated. Some of them were not able to prostrate due to the crowd and constriction of space due to the large number of people until the leaders of Quraysh, al-Walīd ibn al-Mughīrah, Abū Jahl and others came. They had been in their estates at Ṭā'if. They said, 'Do you abandon your religion and the religion of your fathers?' So they became disbelievers."[2]

The end of the book is: from al-Jarjasī from Baqiyyah ibn al-Walīd from az-Zubaydī from az-Zuhrī from Sālim from his father, may Allah Almighty be pleased with him, that the Prophet ﷺ said one *taslīm*.

HIS LINEAGE

He is Yaḥyā ibn Maʿīn, Abū Zakariyyā, al-Murrī by clientage, al-Baghdādī.[3]

HIS BIRTH

He was born in 158.[4]

His father was one of the nobles of the Book (possibly *kuttāb* "writing school), and it was said that he left 1,000,000 dirhams.[5]

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[1] The words, "he prostrated" is omitted in the published edition.

[2] *Kitāb at-tārīkh*, 1:328–329.

[3] Ibn Khallikān, *Wafayāt al-aʿyān*, 6:139, Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:17, and *Siyar aʿlām an-nubalā'*, 11:71.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:17, and *Siyar aʿlām an-nubalā'*, 11:72.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:17, and *Siyar aʿlām an-nubalā'*, 11:77.

HIS LISTENING

He listened to Hushaym,[1] Ibn al-Mubārak, Muʿtamir ibn Sulaymān,[2] and that generation.[3]

Aḥmad ibn Ḥanbal, al-Bukhārī, Muslim and Abū Dāwūd related from him.[4]

He was one of the imāms of criticism of hadith and recognition of the narrators' states. He had no peer in the abundance of what he knew and memorised.

He said, "I wrote with my own hand a million hadith."[5]

He was seen in a dream and was asked, "What did Allah do to you?" He said, "He gave to me, bestowed gifts on me and married me to three hundred black-eyed maidens."[6]

HIS DEATH

He left Baghdad in 233 intending to perform *ḥajj*. He returned from Madinah, and then left until he stopped to camp, and so he saw someone saying in a dream, "Abū Zakariyyā, do you desire my proximity?" So he returned to Madinah and stayed there three days and then died. He was carried on the staffs of the Prophet ﷺ.[7]

HIS DESIRE IN POETRY

Yaḥyā ibn Maʿīn composed:

> Both lawful and unlawful wealth will one day depart,
> and its sins remain for tomorrow.
> The person of *taqwā* does not have *taqwā* of his god
> until his food and drink are good [and lawful],
> and what his hand contains and earns is good [and lawful],
> and his words are good speech.
> The Prophet told us that from his Lord,
> and so His peace and blessing be on the Prophet.[8]

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[1] Hushaym ibn Bashīr ibn al-Qāsim as-Sulamī, Abū Muʿāwiyah al-Wāsiṭī. He related from his father, Ḥumayd aṭ-Ṭawīl, Ayyūb as-Sakhtiyānī and other people. Shuʿbah, Mālik, ath-Thawrī and people related from him. Ḥammād ibn Zayd said: "I did not see among the hadith scholars any nobler than him." Ibn Mahdi said, "He had more retention of hadith than Sufyan ath-Thawri," Ibn Saʿd said, "He was firm, reliable, with a lot of hadith. He concealed [narrators of the chains] a lot." He died in 183.

See al-Khaṭīb, *History of Baghdad*, 14:85, Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 1:248, as-Suyūṭī, *Ṭabaqāt al-ḥuffaẓ*, 105, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 1:303.

[2] Muʿtamir ibn Sulaymān ibn Ṭarkhān at-Taymī al-Baṣrī. He related from his father and Khālid al-Hadhdhā'. Aḥmad, Isḥāq, Ibn al-Madīnī and al-Qaʿnabī related from him He died in Basra in 187.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 1:266 and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 114.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:17 and *Siyar aʿlām an-nubalā'*, 11:72.

[4] Imam adh-Dhahabi, *Tadhkira al-Huffaz*, 2:17 and *Siyar aʿlām an-nubalā'*, 11:72.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:18.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 2:18 and *Siyar aʿlām an-nubalā'*, 11:91.

[7] Imam adh-Dhahabi, *Siyar Aʿlām an-Nubulā'*, 11:90, with a slight difference.

[8] Al-Khaṭīb, *History of Baghdad*, 14:185, Ibn Khallikān, *Wafayāt al-aʿyān*, 6:141, and Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 11:94.

POINT

Know that ignorant and coarse people attack earlier people among the people of hadith, especially Yaḥyā ibn Maʿīn. They suspect him for speaking at length about Allah's creation. Some of them described him as a liar or a devil, or a deviant or a forger of lies. He saw this unlawful backbiting as a mark [of honour] and and act of worship.

Bakr ibn Ḥammād, the Moroccan poet, said, satirising Yaḥyā ibn Maʿīn, exposing the science of hadith to attack:

> I see that a lot of wealth in this world is but little,
> and decreases while hadith increases.
> If it had been wealth, it would be all good,
> but the shayṭān of hadith is obstinate.
> Ibn Maʿīn speaks about the narrators
> and will be asked about that when the King is a witness.
> If it is true, then it is judged to be backbiting.
> If it is a lie, then retaliation is severe.

But it was hidden from this ignorant man and his followers that the words of Ibn Maʿīn about narrators and their faults is only protecting the *Sharīʿah* and defending the Religion, which has the same status as *jihād* and fighting the unbelievers, Khārijites and people of innovations, and disciplining the people who do objectionable things. It is the best worship, and does not contain any unlawful backbiting. These unfortunate verses have been refuted by Abū ʿAbdullāh ibn a-Farūḥ al-Ḥumaydī, the author of *al-Jamʿ bayna aṣ-Ṣaḥīḥayn*. He says, addressing the poet:

> I intend to invalidate your words,
> and I have armies of texts as evidence.
> If the words of our Prophet are not good,
> then good words are far from you.
> The ugliest thing is that you consider what comes from Allah
> to be a devil, That is terrible.

Then he says about Ibn Maʿīn:

> He is only one of a group,
> and all of them are witnesses to what he related.
> If an attacker blocks the ruling of testimony,
> the Book of Allah is harsh about it.
> If it had not been for those who transmitted the Religion
> action for the Next World would have perished.
> They preserved the reports from all ambivalence,
> while others failed to act on what they acquired.

They emigrated in order to compile it,
and set out in every direction while the desire was unachievable.
They established the integrity or defects of the transmitters
to establish what is sound of transmission, and that is acute.
Through their conveying, the laws of our Religion are sound;
they inquired about the limits in their preservation
and discharge of duties.
It is sound for the people who transmit them to challenge them,
and there only remain the envious and malicious.
It is enough for them that the Companions conveyed,
and that it was transmitted from them it is not possible to deny.
Whoever turns aside from this certainty,
desiring to display doubts, is rebellious.
But when guidance and its proof come,
there is no place for the existence of misguidance.
If the enemies of the Religion desire to dupe it,
then their deceit is contrived with shameful things.

ʿAbd as-Salām ibn Yazīd ibn Ghiyāth ash-Shiblī says:

Ibn Maʿīn has a model in what he says,
and sees what is apposite of the correct
and harvests it. May Allah elevate his place
and his station in eternity where it increases.
He defends the words of the Prophet and His Companions,
and drives people from the Basin and defends it.
The whole of the people of hadith said what he said,
and there is nothing unique in what he brings.
If the people of hadith had not established our Religion,
who would relate its knowledge and teach?
They inherited the knowledge of prophethood and possessed excellence
which does not reside with people.
They are like lamps in the darkness: one is guided by them,
and their fire is extinguished after death.
Ibn ʿAttāb, you must cling to their path:
their state is praiseworthy with Allah.

Aḥmad ibn ʿUmar ibn ʿUṣfūr said:

O one ignorant in knowledge, its support was increased slowly
with what is clear of it and reinforced.

The devils of hadith are made obstinant,
but the Devil of misguidance is truly obstinate.
They accuse the one who is truthful of being a liar,
so your words are rejected, and you are obdurate.
Those with knowledge in this world are the stars of guidance.
When a star disappears, then a new one shines afterwards.
By them the Religion of Allah is always mighty,
and they are its fortresses and armies against its enemies.

Kitāb al-Kunā wa'l-Asāmī

BY AN-NASĀ'Ī

ONE OF THE SCHOLARS SELECTED IT, and the beginning of this selection is:

In the chapter of those with the agnomen Abū ʿImrān, Ḥāfiẓ Aḥmad ibn Shuʿayb an-Nasāʾī said that Qutaybah ibn Saʿīd reported to him from al-Layth from Yazīd ibn Abī Ḥabīb from Abū ʿImrān Silm from ʿUqbah ibn ʿĀmir ❁ who said, "I followed the Messenger of Allah ❁ while he was riding and said, 'Teach me to recite *Sūrat Hūd* and *Sūrat Yūsuf*' and he said, 'You will not read anything more far-reaching in the sight of Allah than, "*Say: I seek refuge with the Lord of the dawn.*" (Sūrat al-Falaq)'"[1]

Kitāb Tārīkh ath-Thiqāt

BY IBN ḤIBBĀN

He is Abū Ḥātim Muḥammad ibn Ḥibbān at-Tamīmī. His biography was given when his *Ṣaḥīḥ* was mentioned.

The first chapter of his *History* is:

Concerning the encouragement to hold to the ***sunnah***s of the Chosen one ❁:

Aḥmad ibn Mukarram ibn Khālid al-Barqī reported to us from ʿAlī ibn al-Madīnī from al-Walīd ibn Muslim from Ibn Yazīd from Khālid ibn Maʿdān from ʿAbd ar-Raḥmān ibn ʿAmr as-Sulamī and Ḥujr ibn Ḥujr al-Kilāʿī who said: "We came to al-ʿIrbāḍ ibn Sāriyah. He was one of those about whom it was revealed, '*nor is anything held against those who, when they came to you for you to provide them with mounts and you said, "I cannot find anything on which to mount you."*' (9:92) So we greeted him and said, "We have come to you to visit you and learn." Al-ʿIrbāḍ said, "The Messenger of Allah ﷺ led us in the prayer of *Ṣubḥ* one day and then he turned to us and admonished us extensively at which the eyes wept and the hearts trembled. Someone said, 'Messenger of Allah, it is as if this was a farewell admonition. What do you instruct us?' He said, "I advise you to have *taqwā* of Allah and to hear and obey, even if it is a mutilated Abyssinian slave. Whoever of you lives, will see disagreement. You must follow my *Sunnah* and the *Sunnah* of the Rightly-guided Caliphs who take the right way. Hold to it and stick fast to it. Beware of new matters. Every new matter is innovation, and very innovation is misguidance."[1]

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[1] An-Nasāʾī transmitted it in *al-Mujtabā*, in the Book of Seeking Refuge.

Ḥilyat al-Awliyāʾ

BY ḤĀFIẒ ABŪ NUʿAYM AL-AṢBAHĀNĪ

HIS BIOGRAPHY WAS mentioned in the discussion about his *Mustakhraj*.

Al-Irshād

BY ABŪ YAʿLĀ AL-KHALĪLĪ

IT IS A VERY EXCELLENT book on the states of the transmitters. He is not the Abū Yaʿlā al-Mawṣilī whose *Musnad* and *Muʿjam* were already discussed.

HIS LINEAGE

He is al-Khalīl ibn ʿAbdullāh ibn Aḥmad al-Qazwīnī.[2]

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[1] *Tārīkh ath-Thiqāt*, 1:4 Abū Dāwūd transmitted it in his *Sunan*, in the Book of the *Sunnah*, in the chapter on holding to the *Sunnah*, and at-Tirmidhī in his Collection, in the Book of Knowledge, in the chapter on what has been narrated on taking the *Sunnah*, and Ibn Mājah in his *Sunan*, in the Preface.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:319 and *Siyar aʿlām an-nubalāʾ*, 17:666.

No book of his remains except *Kitāb al-irshād* on the identification of hadith scholars.

Whoever examines his book will recognise his importance.[1]

Accomplished scholars believe that it contains many errors. One must not rely on it except when it is supported by something else.[2]

He knew the faults of hadith and their narrators and had elevated chains of transmission.[3]

HIS LISTENING

He listened to ʿAlī ibn Aḥmad ibn Ṣāliḥ al-Qazwīnī, Abū Ḥafṣ al-Kattānī, and Abū ʿAbdullāh al-Ḥākim and this generation. Abū Ḥafṣ ibn Shāhīn and Abū Bakr al-Muqri' gave him licenses.[4]

HIS STUDENTS

Abū Bakr ibn Lāl, one of his shaykhs, and his son, Abū Zayd, related from him.[5]

HIS DEATH

He died at the end of 446.[6]

Al-Istiʿāb fī
Maʿrifat al-Aṣḥāb

BY ABŪ ʿUMAR IBN ʿABD AL-BARR

It is a book which is famous and in circulation. He says in its preface, quoting Ibn Sīrīn, "'*The first predecessors from the Muhājirūn and the Anṣār*' (9:100) are those who prayed towards the two *qiblahs*." He related from ash-Shaʿbī that they are those who took the pledge of Riḍwān.[7]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:320.

[2] Adh-Dhahabi said, "He had errors in his *Irshād*." *Siyar aʿlām an-nubalāʾ*, 17:666.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:320.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:319 and *Siyar aʿlām an-nubalāʾ*, 17:666.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:319 and *Siyar aʿlām an-nubalāʾ*, 17:666.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:319 and *Siyar aʿlām an-nubalāʾ*, 17:666.

[7] *Al-Istiʿāb ʿalā hāmish al-Iṣābah*, 1:2.

HIS LINEAGE

He is Abū 'Umar Yūsuf ibn 'Abdullāh ibn Muḥammad ibn 'Abd al-Barr ibn 'Āṣim an-Namirī al-Qurṭubī.[1]

HIS BIRTH

He was born at midday on Friday, while the imām was giving the *khuṭbah* in Rabī' ath-Thānī 368. He sought hadith some years before the birth of al-Khaṭīb.[2]

HIS ACQUIRING KNOWLEDGE

He related from Khalaf ibn al-Qāsim, 'Abd al-Wārith ibn Sufyān, Sa'īd ibn Naṣr, 'Abdullāh ibn Muḥammad ibn 'Abd al-Mu'min, and a group. He had a license in Egypt from Ḥāfiẓ 'Abd al-Ghanī, the author of *at-Targhīb wa't-Tarhīb*, and in Makkah from Abū'l-Qāsim 'Abdullāh ibn as-Saqaṭī.[3]

HIS EXCELLENCE

He had leadership over the people of the time in memory and precision.[4]

HIS BOOKS

His book, *at-Tamhīd*, is a discussion about the *fiqh* of the hadith, unique in this subject and the support of *mujtahids* who have authority and insight.[5]

His books include *al-Kāfī 'alā madhhab Mālik* which consists of fifteen sections.[6]

He travelled in the lands, especially Andalusia. Some historians believe that he did not leave Andalusia and only met seventy scholars of his time and only took from them. In spite of that, he did not possess less knowledge than al-Khaṭīb, al-Bayhaqī, and Ibn Ḥazm. He was possessed of things which others did not have.

He was religious, truthful, a reliable authority, possessing the *Sunnah* and following.[7]

THE HIGHEST CHAIN HE HAD

The highest of what he had is the *Sunan* of Abū Dāwūd which he heard from 'Abdullāh ibn Muḥammad ibn 'Abd al-Mu'min from Ibn Dâsah from the author.[8]

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[1] Ibn Khallikān, *Wafayāt al-a'yān*, 7:66, Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:324, and *Siyar a'lām an-nubalā'*, 18:153.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:324 and *Siyar a'lām an-nubalā'*, 18:154.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:324.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:324.

[5] Ibn Ḥazm said, "I do not know the like of it in discussing the *fiqh* of hadith, so how can there be better than it?" Ibn Khallikān, *Wafayāt al-a'yān*, 7:67.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:325.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:326 and *Siyar a'lām an-nubalā'*, 18:157.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:326 and *Siyar a'lām an-nubalā'*, 18:154.

He was first a Ẓāhirī and then became a Mālikī while inclining much to the *fiqh* of ash-Shāfi'ī.[1]

His book *al-Istidhkār* is the best commentary on the *Muwaṭṭā'*. He created the organisation of the chapters of the *Muwaṭṭā'*. It is a great book in about 30 sections with clear handwriting and consists of fifteen sections when it is written in fine handwriting.

He has the book *Jāmi' bayān al-'ilm wa faḍlihi* which is very useful. He wrote *Kitāb ad-durar fī ikhtiṣār al-maghāzī wa's-siyar*, *Kitāb al-'aql wa'l-'uqalā' wa mā jā'a fī awṣāfihi*, *Kitāb jamharat al-ansāb*, *Kitāb bahjat al-majālis* and other things.[2]

HIS DEATH

He died at the end of Rabī' al-Ākhir, 463 in ash-Shāṭibiyyah in the same year al-Khaṭīb al-Baghdādī died.[3]

HIS POETRY

He loved poetry and recited:

I remember those who wept constantly for me,
    and I only found knowledge of the Religion and reports,
the sciences of the book of Allah and the *Sunnahs*
    which come from the Messenger of Allah in sound reports,
and the knowledge of the favour from its critics and understanding
    of that about which they disagreed in knowledge by opinion and reflection.[4]

He said:

The words of the one with advice possessing benefits
    when they are heard from those possessing intelligence.
You must have the traditions of the Prophet because it is
    one of the best actions of guidance to follow them.[5]

When he entered Seville and did not receive any welcome or honour from its people, he said:

He whose closeness used to delight us changed,
    and became bitter after he had been fresh water.
It is the right of a neighbour whose neighbour does not suit him,
    and whose house does not suit him to move.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:326 and *Siyar a'lām an-nubalā'*, 18:157. See Ibn Khallikān, *Wafayāt al-a'yān*, 7:68.

[2] Ibn Khallikān, *Wafayāt al-a'yān*, 7:68.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:326 and *Siyar a'lām an-nubalā'*, 18:159.

[4] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 6:17.

[5] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 6:18.

I have aged in Homs! Residing in a town for a long time,
by my life, wears out and brings about decay.
When a free man is despicable to a people to whom he comes
and he does not keep away from them, he is blind and more ignorant.
Examples are only struck for a man of knowledge,
and a human is not reproached but that he might reason.[1]

History of Baghdad

BY AL-KHAṬĪB

THE FIRST AND SECOND PARTS deal with the virtues of Baghdad and the qualities of its inhabitants. Then he mentioned the two rivers, the Tigris and Euphrates, and extensively discusses Bukhara. A quarter of the book reaches the biography of Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Dhi'b.

The first chain which he mentions in his history is:

Ḥāfiẓ Abū Bakr said: ʿAbd al-ʿAzīz ibn Abī'l-Ḥasan al-Qarmīsīnī reported to me and said: I heard ʿUmar ibn Aḥmad ibn ʿUthmān say: I heard Abū Bakr an-Naysābūrī say: I heard Yūnus ibn ʿAbd al-Aʿlā who said: Ash-Shāfiʿī said to me, "Abū Mūsā, have you been to Baghdad?" "No," he replied. He said, "You have not seen the world."[2]

Al-Khaṭīb said: "Qāḍī Abū'l-Qāsim ʿAlī ibn al-Ḥasan at-Tanūkhī recited to us from Abū Saʿīd Muḥammad ibn ʿAlī ibn Muḥammad ibn Khalaf al-Hamadhānī to himself:

A ransom for you, Baghdad, is every tribe of the earth,
even my quarter and houses.
I have gone around in the east and west of the lands
and my journey has been between them with camels.
I did not see among them any place like Baghdad,
and I did not see a river like the Euphrates.
There are no people with sublime qualities like them,
or sweeter in words and sweeter in meaning.
Rich men remain in their lands,
and stone with date stones those who ask for hospitality.[3]

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[1] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 5:132.

[2] *History of Baghdad*, 1:3–4.

[3] *History of Baghdad*, 1:52.

HIS LINEAGE

He is al-Khaṭīb, Abū Bakr Aḥmad ibn ʿAlī ibn Thābit ibn Aḥmad ibn Mahdī al-Baghdādī.[1]

HIS BIRTH

He was born on Thursday, 24th Dhū'l-Qaʿdah 392.[2]

HIS SEEKING KNOWLEDGE AND LISTENING

His father was one of those who listened to hadith, and he encouraged his son to do it when he was 11.[3]

He travelled to Basra, Kufa, Nishapur, Isfahan, Dinawar, Hamadhan, Rayy and Hijaz, and listened to Ḥāfiẓ Abū Nuʿaym, the author of *Ḥilyat al-awliyā'*, Abū Saʿaʿīd al-Mālīnī, and Abū'l-Ḥasan ibn Bishrān.[4]

HIS STUDENTS

Ibn Mākūlā, the famous hadith scholar, and Muḥammad ibn Marzūq az-Zaʿfarānī related from him.[5]

HIS TRANSMISSION OF THE *ṢAḤĪḤ AL-BUKHĀRĪ*

He read in Makkah the Collection of al-Bukhārī to Karīmah over five days.[6]

He read the *Ṣaḥīḥ* to Abū ʿAbd ar-Raḥmān Ismāʿīl ibn Aḥmad al-Ḥīrī an-Naysābūrī, known as aḍ-Ḍarīr, who heard it from al-Kushmayhanī, in three sittings. The first session lasted from the beginning of the day to night. He finished at dawn.[7] Adh-Dhahabī said: "This, by Allah, a reading quicker than this has never been heard."[8]

When the journey ended, he stayed in Baghdad writing and relating hadith.

HIS BOOKS

He wrote more than sixty books, They included the *History*, *al-Kifāyah*, *Sharaf* aṣḥāb al-ḥadīth, as-Sābiq wa'l-lāḥiq, al-Multaṣiq, al-Muttafiq wa'l-muftariq, Talkhīṣ al-mutashābih, Kitāb ar-ruwāt 'an Mālik, Ghunyat al-muqtabis fī tamyīz al-multabis, Tamyīz muttaṣil al-asānid, Riwāyat al-abnā' ʿan al-ābā', and other useful books which are the goods and wealth of hadith scholars in their science.

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[1] Ibn Khallikān, *Wafayāt al-aʿyān*, 1:92, Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:331 and *Siyar aʿlām an-nubalā'*, 18:270.

[2] Ibn Khallikān, *Wafayāt al-aʿyān*, 1:92, with a difference in the month. It states in *al-Wafayāt* that he was born in the month of Jumādā al-Ākhirah.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:331 and *Siyar aʿlām an-nubalā'*, 18:271.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 18:271–273.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:332 and *Siyar aʿlām an-nubalā'*, 18:273.

[6] Ibn al-Jawzi, *al-Muntaẓam*, 8:265, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 3:333 and *Siyar aʿlām an-nubalā'*, 18:277.

[7] Al-Khaṭīb, *History of Baghdad*, 6:314, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 18:279. In the Persian original, there is some alteration which conveys the idea that al-Khaṭīb read to al-Kushmayhanī, but it is not correct. The shaykh of al-Khaṭīb, aḍ-Ḍarīr, is the one who listened to al-Kushmayhanī, and Allah knows best.

[8] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 18:280.

Abū Ṭāhir as-Silafī said:

The books of Ibn Thābit al-Khaṭīb are more delectable
  than the moist fresh east wind.
When those who memorise them relate them, they think them
  meadows for an alert intelligent youth.
He takes the good of what had been lost of it
  with the heart of an intelligent clever ḥāfiẓ.
What rest and blissful life is
  equal to its books, indeed, what fragrance?[1]

HIS EXCELLENCE

In the ḥajj, every day and night he did a complete recitation of the Qur'ān with *tartīl*, and people gathered around him.[2]

He was wealthy and affluent and spent on the students of hadith.

When he went on *ḥajj*, he drank Zamzam water three times and asked Allah for three things, based on the hadith, "The water of Zamzam is for that for which it is drunk." So the first need was to relate the history of Baghdad there. The second was to dictate hadith in the Mosque of Manṣūr. The third was to be buried near Bishr al-Ḥāfī. Allah decreed that. Praise belongs to Allah.[3]

The Chief Ra'īs asked preachers and orators not to relate hadith until they had presented them to Abū Bakr.[4]

Some Jews showed a letter in which the Prophet ﷺ cancelled *jizyah* for the people of Khaybar. It contained the witnessing of the Companions and they mentioned the handwriting of ʿAlī ؓ in it, and the minister presented it to Abū Bakr. He thought about it. He said, "This is forged." He was asked, "How can you say this?" He answered, "It contains the testimony of Muʿāwiyah, and he became Muslim on the Day of the Opening of Makkah [to Islam] after Khaybar. It contains the testimony of Saʿd ibn Muʿādh who died two years before Khaybar."[5]

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:335 and *Siyar a'lām an-nubalā'*, 18:293.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:334 and *Siyar a'lām an-nubalā'*, 18:279, and as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 4:34.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:334 and *Siyar a'lām an-nubalā'*, 18:279, and as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 4:35.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:336 and *Siyar a'lām an-nubalā'*, 18:280.

[5] Ibn al-Jawzī, *al-Muntaẓam*, 8:265, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:336 and *Siyar a'lām an-nubalā'*, 18:280.

Al-Khaṭīb wrote to the Caliph: "When I die, my property will go to the Treasury, so allow me to divide it among whomever I wish," and he allowed him.[1]

He made a *waqf* (charitable endowment) of his books and distributed his property among pious causes.[2]

HIS DEATH

He died on 7th Dhū'l-Ḥijjah 463.[3]

The famous Abū Isḥāq ash-Shīrāzī ash-Shāfiʿī was one of those who carried his bier.[4]

One of the righteous in Baghdad saw him in a dream and asked him about his state and he said I am, "*in solace and sweetness and a garden of bliss.* (56:89)"[5]

One of them said, "I was asleep in Baghdad and dreamt that I was with al-Khaṭīb for his reading of his *History* as was his custom. Shaykh Naṣr ibn Ibrāhīm al-Maqdisī was at his right and at the right of Naṣr was a man whom I asked about. It was said, 'This is the Messenger of Allah ﷺ who has come to listen to the *History*.' I said to myself, 'This is esteem for Abū Bakr.'"[6]

HIS POETRY

Al-Khaṭīb said:

If you desire sincere right guidance,
  for your worldly life and your final abode,
oppose the self in its desire.
  Passion attracts corruption.[7]

He said:

The sun resembles him, and the full moon looks like him.
  The pearls smile and the coral from his mouth.
If someone travels when the darkness of night is deep,
  his face spares any need for the light of the moon.

He said:

Creation disappears from my eyes except for the moon.
  That moon completely frees me of any need of creation.

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:338.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:339.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:339 and *Siyar a'lām an-nubalā'*, 18:286.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:339 and *Siyar a'lām an-nubalā'*, 18:287.

[5] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:287–288.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:340 and *Siyar a'lām an-nubalā'*, 18:288.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:340 and *Siyar a'lām an-nubalā'*, 18:288.

Its arrival in my heart has dominated it
    and the end of mankind's portion of it is to look at it.
I wanted to steal a kiss from it one day,
    and there was a trace on its cheek from my thought.
How many a forbearing person saw him thought him an angel
    while on reflecting on him saw that he is a human being.[1]

He said:

Do not envy a brother this world for its adornments,
    nor the pleasure of a time whose joy is hastened.
Time is the swiftest thing in overturning,
    and its action is absolutely clear in creation.
How many a person drinks honey in which his death lies,
    and how many a person who girds on a sword with which he is slaughtered.[2]

SUPPLEMENT

There are various categories of books written on the history of narrators.

Books written with information about the Companions

The most important of them include:

Kitāb ma'rifat aṣ-ṣaḥābah, by Abū 'Abdullāh Muḥammad ibn Isḥāq ibn Mandah al-Aṣbahānī, who died in 301.

Kitāb ma'rifat aṣ-ṣaḥābah, by Abū Aḥmad al-Ḥasan ibn 'Abdullāh al-'Askarī, who died in 382. He arranged it by tribes.

Kitāb ma'rifat aṣ-ṣaḥābah, by Abū Nu'aym Aḥmad ibn 'Abdullāh al-Aṣbahānī, who died in 430.

Kitāb ma'rifat aṣ-ṣaḥābah, by Abū'l-'Abbās Ja'far ibn Muḥammad al-Mustaghfirī who died in Nasaf in 432.

Usd al-ghābah fī ma'rifat aṣ-ṣaḥābah, by Ḥāfiẓ 'Izz ad-Dīn Abū'l-Ḥasan 'Alī ibn Muḥammad ibn al-Athīr al-Jazarī who died in 630. It is a very valuable book. Its author expended great effort in working on it and compiling it, putting it in order and editing it. He arranged it alphabetically.

Al-Iṣābah fī tamyīz aṣ-ṣaḥābah, by Ḥāfiẓ Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī who died in 852. It is the most comprehensive book on the names and virtues of the Companions.

BOOKS WRITTEN ON THE HISTORY OF NARRATORS

The most important of them include:

The History of Abū 'Amr Khalīfah ibn Khayyāṭ ash-Shaybānī al-'Uṣfurī entitled Shabbāb. He died in 240.

At-Tārīkh al-kabīr by al-Bukhārī. In it he compiled the names of those Companions from whom hadith are related until his time. He compiled it when he was 18 opposite the grave of the Prophet ﷺ on the nights of the full moon. He also wrote *at-Tārīkh al-awsaṭ* and *aṣ-Ṣaghīr*.

Kitāb ath-thiqāt by Abū'l-Ḥasan Aḥmad ibn 'Abdullāh ibn Ṣāliḥ al-'Ijlī al-Kūfī the *ḥāfiẓ* who lived in Tripoli and died in 261.

The *History* of Abū Zur'ah 'Abd ar-Raḥmān ibn 'Amr ibn 'Abdullāh ibn Ṣafwān ibn 'Amr an-Naṣarī ad-Dimashqī al-Ḥāfiẓ who died in 281.

Kitāb al-jarḥ wa't-ta'dīl by Imām 'Abd ar-Raḥmān ibn Abī Ḥātim ar-Rāzī who died in 327.

The *History of Islam* and *Siyar a'lām an-nubalā'*, both by Ḥāfiẓ Shams ad-Dīn Muḥammad ibn Aḥmad adh-Dhahabī who died in 748. Adh-Dhahabī devoted great attention to the history of narrators. In it he left behind him works of knowledge on which all of those who came after him relied. Both those who agreed and those who disagreed with him submitted to him. Tāj ad-Dīn as-Subkī said, "As for our master, Abū 'Abdullāh, he had unparalleled insight and was a treasure who is the refuge when a difficulty arises, the Imām of all in memory, and the gold nugget of the age in meaning and expression, the shaykh of critiquing narrators and the leading man in every path."

BOOKS WRITTEN ON THE ṬABAQĀT (BIOGRAPHICAL GENERATIONS)

The most important of them are:

Aṭ-Ṭabaqāt al-kubrā, by Abū 'Abdullāh Muḥammad ibn Sa'd, the scribe of al-Wāqidī, who died in Baghdad in 230. In it he compiled information on the Companions and *Tābi'ūn* and those after them until his time. He did well, improved it, was outstanding and benefited people. He is the basis of authors after him about the states of the transmitters.

Ṭabaqāt ar-ruwāt by Abū 'Amr Khalīfah ibn Khayyāṭ ibn Khalīfah ash-Shaybānī, the *ḥāfiẓ* who died in 240.

Kitāb aṭ-ṭabaqāt by Imām Muslim ibn al-Ḥajjāj al-Qushayrī.

Kitāb aṭ-ṭabaqāt by Imām Abū 'Abd ar-Raḥmān an-Nasā'ī.

Ṭabaqāt at-tābi'ūn by Abū Ḥātim Muḥammad ibn Idrīs ibn al-Mundhir ar-Rāzī al-Ḥanẓalī, the famous *ḥāfiẓ* who died in Rayy in 277.

Tadhkirat al-ḥuffāẓ by the *imām* and *ḥāfiẓ*, Abū 'Abdullāh Muḥammad ibn Aḥmad ibn 'Uthmān adh-Dhahabī who died in 748. He devoted it to the *Ṭabaqāt* of the *ḥuffāẓ* of hadith from the time of the Companions until his time.

BOOKS WRITTEN ON NAMES, AGNOMENS AND TITLES

The most important of them are:

Kitāb al-asmā' wa'l-kunā by Aḥmad ibn-Ḥanbal.

Kitāb al-kunā by al-Bukhārī

Kitāb al-kunā by Muslim

Kashf an-niqāb 'an al-asmā' wa'l-alqāb by Abū'l-Faraj 'Abd ar-Raḥmān ibn 'Alī ibn al-Jawzī who died in 597.

Majma' al-ādāb fī mu'jam al-asmā' wa'l-alqab by Abū'l-Walīd ibn al-Faraḍī, the hadith scholar of Andalusia who died in 403.

Kitāb al-kunā wa'l-alqāb by Abū 'Abdullāh al-Ḥākim.

Kitāb al-alqāb wa'l-kunā by Abū Bakr Aḥmad ibn 'Abd ar-Raḥmān ibn Aḥmad ibn Muḥammad ibn Mūsā al-Fārisī ash-Shīrāzī al-Ḥāfiẓ who died in Shiraz in 411. It is a useful volume of great benefit. Indeed, it is the most respected book written on this topic.

Nuzhat al-alqāb, an extraordinary book by Ibn Ḥajar on titles. In it he collected with concision what others have done and added to it and then his student, as-Sakhāwī, made many additions to it in a separate book.

Kashf an-niqāb 'an al-alqāb by Ḥāfiẓ Jalāl ad-Dīn as-Suyūṭī.

BOOKS WRITTEN ON THE NARRATORS OF THE SIX COLLECTIONS AND SIMILAR BOOKS ON THE PRIMARY SOURCES

The most important of them include:

Al-Mu'jam al-mushtamil 'alā dhikr shuyūkh al-a'immat an-nubl by the *ḥāfiẓ* of the Levant, Abū'l-Qāsim ibn 'Asākir who died in 571. In it he confines himself to the shaykhs of the authors of the six collections rather than other transmitters.

Al-Kamāl fī asmā' ar-rijāl by Ḥāfiẓ Abū Muḥammad 'Abd al-Ghanī ibn 'Abd al-Wāḥid al-Maqdisī al-Ḥanbalī who died in 600. In it he deals with the narrators of the Six Books.

Tahdhīb al-Kamāl fī asmā' ar-rijāl, by the accurate *ḥāfiẓ*, Jamāl ad-Dīn Abū'l-Ḥajjāj Yūsuf al-Mizzī who died in 742. It is the best of what is written about the narrators, and the greatest book on its topic which is not refuted. Aṣ-Ṣalāḥ aṣ-Ṣafadī said, "He wrote the book *Tahdhīb al-Kamāl* in fourteen volumes which eclipses previous books on the topic, and riders travelled with it and it became famous in his lifetime." Tāj ad-Dīn as-Subkī said, "He wrote *Tahdhīb al-Kamāl*. There was agreement that its like had not been written on this topic." The scholar 'Alā' ad-Dīn Mughlaṭayyā al-Ḥanafī said, "It is a book of great benefit whose like has not been written on the topic." He also said, "The *Kitāb at-tahdhīb* became a source of ruling between the groups of hadith scholars and jurists when they disagreed. They said, 'The book of al-Mizzī is a judge between us and them.'"

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[1] Imām adh-Dhahabī, and *Siyar a'lām an-nubalā'*, 18:295.

[2] Imām adh-Dhahabī, *Siyar a'lām an-nubalā'*, 18:296 and Ibn Kathīr, *al-Bidāyah wa'n-nihāyah*, 12:103.

Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn Aḥmad adh-Dhahabī, who died in 748, summarised *Tahdhīb al-Kamāl*. He called it *Tahdhīb at-Tahdhīb*. Then he summarised the *Tahdhīb* and called it *al-Kāshif*.

SOME OF THE BEST BOOKS WRITTEN ON THE NARRATORS OF DIFFERENT COUNTRIES

Dhikr akhbār Aṣbahān by Abū Nu'aym Aḥmad ibn 'Abdullāh al-Aṣbahānī, who died in 430.

Tārīkh Dimashq al-kabīr by the great Ḥāfiẓ Abū'l-Qāsim ibn 'Asākir ad-Dimashqī in eighty volumes.

The History of Nishapur by Abū 'Abdullāh al-Ḥākim, which is a history to which great scholars and *ḥuffaẓ* submit. If anyone studies it, he will recognise a man's mastery of all fields of knowledge.

The History of Qazwīn by Ibn Mājah al-Qazwīnī and by Abū Ya'lā al-Khalīlī al-Qazwīnī.

The History of Egypt by Abū Sa'īd 'Abd ar-Raḥmān ibn Aḥmad ibn Yūnus ibn 'Abd al-A'lā aṣ-Ṣadafī, the Egyptian historian and hadith scholar who died in 347. It combines two histories: the larger one deals with Egyptians and the small one mentions non-Egyptians who came there.

Ad-Durar ath-thamīnah fī akhbār al-Madīnah by the proficient *ḥāfiẓ* and historian, Abū 'Abdullāh Muḥammad ibn Maḥmūd ibn Ḥasan ibn an-Najjār al-Baghdādī, who died in 643.

Kitāb nuzhat al-qurā fī dhikr Umm al-Qurā by Ibn an-Najjār.

COMMENTARIES

Al-Mashāriq

BY QĀḌĪ ABŪ'L-FAḌL 'IYĀḌ IBN MŪSĀ AL-YAḤṢUBĪ AS-SIBTĪ

IT IS LIKE A COMMENTARY[1] on the *Muwaṭṭā'* and the two *Sahih* Collections.[2] Ḥāfiẓ 'Amr ibn aṣ-Ṣalāḥ[3] said:

> The Risings of Lights, *sunnah* by *sunnah*:
> the wonder is that the risings are in the West.

Abū 'Abdullāh ar-Rashīd said:

> A fertile pasture in the midst of drought.
> So be astonished at the fertile place in the place of drought!

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[1] Qāḍī 'Iyāḍ called it *Mashāriq al-Anwār 'alā ṣiḥāḥ al-āthār*, 1:7.

[2] Qāḍī 'Iyāḍ says in his introduction, "I decided to obtain what there is of that in the three primary sources which contain authentic reports whose precedence is agreed on in all times and which are accepted by scholars in all regions. The books of the three Imāms are: the *Muwaṭṭā'* of Abū 'Abdullāh Mālik ibn Anas al-Madanī, the *Ṣaḥīḥ* collection of Abū 'Abdullāh Muḥammad ibn Ismā'īl al-Bukhārī, and the authentic *Musnad* of Abū'l-Ḥusayn Muslim ibn al-Ḥajjāj an-Naysābūrī since they are the basic primary sources." (*al-Mashāriq*, 1:5)

[3] Ibn aṣ-Ṣalāḥ, the *imām* and *ḥāfiẓ*, Shaykh al-Islām, Taqī ad-Dīn Abū 'Amr 'Uthmān ibn Shaykh Ṣalāḥ ad-Dīn 'Abd ar-Raḥmān ibn 'Uthmān ibn Mūsā al-Kurdī ash-Shahrazūrī ash-Shāfi'ī, the author of *'Ulūm al-ḥadīth*, *Sharḥ Muslim* and other works. He listened to Ibn Sukaynah, Ibn Ṭabrazad and al-Mu'ayyad aṭ-Ṭūsī. He taught at the Ṣalāḥiyyah in Jerusalem and then went to Damascus and was put in charge of the Dār al-Ḥadīth al-Ashrafiyyah and educated scholars there. He was one of the notable scholars of the *dīn*, one of the excellent men of his time in *tafsīr*, hadith and *fiqh*, skilled in roots and branches. He was a model and an ascetic who followed the earlier ones, a scholar who possessed a good creed, and enjoyed great esteem. He died on 15th Rabī' al-Ākhir 643.

See as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 499–500 and Ibn al-'Imād, ***Shadharāt adh-dhahab***, 5:226.

Kitāb Sharḥ as-Sunnah

BY AL-BAGHAWĪ

IT BEGINS WITH THE HADITH, "Actions are according to intentions. . ." from 'Umar. There were 10, 9 or 8 intermediaries between him and the Prophet ﷺ.[1]

HIS LINEAGE

He is Abū Muḥammad al-Ḥusayn ibn Masʿūd known as al-Farrā' (in relation to the occupation of *farrā'* (furrier) and selling furs) al-Baghawī (in relation to a town in Khorasan between Merv and Herat which is called Bagh and Baghshur or Baghushar. This ascription is rare and not in keeping with the root.)"[2]

HIS PROFICIENCY IN KNOWLEDGE

He combined proficiency in three arts and reached the pinnacle of perfection in them. He was a hadith scholar, Qur'ānic exegete, and Shāfiʿī jurist. He devoted his life to writing and studying hadith, *tafsīr* and *fiqh*. He only gave lessons when he was in a state of purity.[3]

HIS WORSHIP AND ASCETICISM

He engaged in regular worship and devotional practices, and was content with few possessions. He used to eat bread on its own. When they criticised him, he began to eat it with oil.[4]

HIS LISTENING

He learned *fiqh* from Qāḍī Ḥusayn, the author of *at-Taʿlīqah*,[5] and related from

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[1] Al-Baghawī says: Abū Sa'd Aḥmad ibn Muḥammad ibn al-'Abbās al-Khaṭīb al-Ḥumaydi reported to us from Abū 'Abdullāh Muḥammad ibn 'Abdullāh al-Ḥāfiẓ from Abū 'Abdullāh Muḥammad ibn 'Abdullāh al-Aṣbahānī from Ismā'īl ibn Isḥāq the *Qāḍī* from al-Qa'nabī from Mālik from Yaḥyā ibn Sa'īd and Abū Bakr Muḥammad ibn 'Abdullāh ibn Abī Tawbah al-Kushmayhani reported to us, and the words are his, from Abū Ṭāhir Muḥammad ibn Aḥmad ibn al-Ḥārith from Abū'l-Ḥasan Muḥammad ibn Ya'qūb al-Kisī al-Bābānī from Abū 'Abd ar-Raḥmān ibn 'Abdullāh ibn Maḥmūd from Abū Isḥāq Ibrāhīm ibn 'Abdullāh al-Khallāl from 'Abdullāh ibn al-Mubārak from Yaḥyā ibn Sa'īd from Muḥammad ibn Ibrāhīm at-Taymī from 'Alqamah ibn Abī Waqqāṣ al-Laythī that 'Umar ibn al-Khaṭṭāb said that the Messenger of Allah ﷺ said . . ." (*Sharḥ as-Sunnah*, 1:5.)

[2] Ibn Khallikān, *Wafayāt al-a'yān*, 2:136–137.

[3] See Ibn Khallikān, *Wafayāt al-a'yān*, 2:136, and Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 7:75.

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:54.

[5] He is al-Ḥusayn ibn Muḥammad ibn Aḥmad, Abū 'Alī the Judge, al-Marwarūdhī, the majestic *imām*, one of those close to the Companions, and one who is renowned in all regions of the earth. He is the author of the famous *Ta'līqah*. He related hadith from Abū Nu'aym 'Abd al-Malik al-Isfarāyaynī. 'Abd ar-Razzāq al-Manī'ī and his student, Muḥyi's-Sunnah al-Baghawī and others related from him. Ar-Rāfiʿī said, "He was called the "Learned Man of the Community". He educated a great number of *imāms*, includ-

Abū'l-Ḥasan 'Abd ar-Raḥmān ibn Muḥammad ad-Dāwūdī,[1] Yaʿqūb ibn Aḥmad aṣ-Ṣayrafī,[2] 'Alī ibn Yūsuf al-Juwaynī,[3] and others.[4]

HIS DEATH

He died in Merv ar-Rudh, in Shawwāl 516 and was buried beside his shaykh, Qāḍī Ḥusayn.[5]

Bahjat an-Nufūs

BY ABŪ MUḤAMMAD 'ABDULLAH IBN ABĪ JAMRAH[6]

HE SELECTED ABOUT 300 HADITH in it from *Ṣaḥīḥ al-Bukhārī* and did a commentary on them. It consists of two volumes. He included obscure sciences and hidden truths.

He was one of the great saints and gnostics of Allah. He manifested many miracles, and among the greatest of them was that he said, "Praise be to Allah Almighty, I have never disobeyed Allah."[7]

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ing the Imām al-Ḥaramayn, al-Baghawī and others. He died in Muḥarram 462 (Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 4:356–358)

[1] He is Abū'l-Ḥasan ad-Dāwūdī, Jamāl al-Islām, 'Abd ar-Raḥmān ibn Muḥammad al-Muẓaffar al-Būshanjī, the shaykh of Khorasan in knowledge, excellence, veneration and in chains of transmission. He related a lot from Abū Muḥammad ibn Ḥamawayh and learned *fiqh* with al-Qaffāl al-Marwazī. Abū'ṭ-Ṭayyib aṣ-Ṣa'lūkī and Abū Ḥāmid al-Isfarāyaynī. He died in Shawwāl 467 at the age of 64. (Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:327 and Ibn al-Athīr, *al-Lubāb*, 1:487)

[2] He is Abū Bakr Ya'qūb ibn Aḥmad aṣ-Ṣayrafī an-Naysābūrī al-Muʿaddil. He related from Abū Muḥammad al-Mukhalladī and al-Khaffāf. He died in Rabīʿ al-Awwal, 466. (Ibn al-ʿImād, *Shadharāt adh-dhahab*, 3:325)

[3] He is Abū'l-Ḥasan 'Alī ibn Yūsuf al-Juwaynī (the brother of Abū Muḥammad 'Abdullāh ibn Yūsuf al-Juwaynī, the father of the Imām al-Ḥaramayn). He travelled and listened a lot. He held a circle of dictation in Khorasan. He was known as the Shaykh of the Hijaz. He was dominated by *taṣawwuf*. He wrote an excellent book on it entitled *Kitāb as-salwah*. He died in Dhū'l-Qa'dah 463. (Ibn al-'Imād, *Shadharāt adh-dhahab*, 3:262)

[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:54 and *Siyar a'lām an-nubalā'*, 19:440.

[5] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:54 and *Siyar a'lām an-nubalā'*, 19:442.

[6] He is Abū Muḥammad 'Abdullāh ibn Abī Jamrah, the hadith scholar, transmitter, model, reciter, support, the right-acting ascetic *walī* and gnostic of Allah. He had miracles which were collected in books. He studied with a group which included Abū'l-Ḥasan az-Zayyāt. The author of *al-Madkhal*, Ibn al-Ḥājj, learned from him. He wrote the *Summary of al-Bukhārī* and wrote the commentary *Bahjah an-Nufūs* on it. He died in 699.

See Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj bi-taṭrīz ad-Dībāj*, 1:216, and Shaykh Muḥammad ibn Muḥammad Makhlūf, *Shajara an-nūr az-zakiyyah*, 199.

[7] Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:216.

His companion was Abū ʿAbdullāh ibn al-Ḥājj, the author of *al-Madkhal fi'l-madhhab al-Mālikī*[1] in which he wrote about his shaykhs and his states. Ibn Marzūq the grandson, said in his commentary on the *Mukhtaṣar* of Khalīl: "Ibn Abī Jamrah and his student Ibn al-Ḥājj are not among the *imāms* who are relied on in the transmission of the school."[2] By that he meant to refute the author of the *Mukhtaṣar* of Khalīl who relied a lot on the *Madkhal* of Ibn al-Ḥājj for the transmission of the school. Allah knows best.

Sharḥ al-Kirmānī
ʿalā Ṣaḥīḥ al-Bukhārī

IT IS CALLED *al-Kawākib ad-darārī*. It is the name with which he was inspired near the kaʿbah after he finished the circumambulation.[3]

HIS LINEAGE

He is Shams ad-Dīn Muḥammad ibn Yūsuf ibn ʿAlī ibn ʿAbd al-Karīm al-Kirmānī who lived in Baghdad.[4]

HIS BIRTH

He was born on 16th Jumādā al-Ākhirah 717.[5]

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[1] He is Abū ʿAbdullāh Muḥammad ibn Muḥammad al-ʿAbdarī al-Fāsī known as Ibn al-Ḥājj, the scholar famous for asceticism, scrupulousness and right action, who had both knowledge and action, the excellent perfect shaykh who took from scholars, including Abū Isḥāq al-Maṭmāṭī. He kept the company of Abū Muḥammad ibn Abī Jamrah and learned from him. Shaykh ʿAbdullāh al-Manūfī, Shaykh Khalīl and others took from him. He wrote *al-Madkhal*, a large book which contains copious knowledge. Concern to study it is required of people individually. He died in Cairo in 737.

See Shaykh Muḥammad ibn Muḥammad Makhlūf, ***Shajarat an-nūr az-zakiyyah***, 218.

[2] Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:216.

[3] He says in the preface, "While I was staying in noble Makkah completing this commentary there, I embraced the blessed *Multazam*, making the great Kaʿbah—may Allah increase it in immensity and majesty—an intercessor which Allah would accept from me with the greatest acceptance, and make it with him, may Allah bless him and grant him peace, one of the noblest means and the best intermediaries. Each one who praised what he praised and everyone who seeks access to the One Who he seeks access to has a reward of repayment or a benefit of a gift. I hope for his intercession in His pardoning my errors and his supplication for Him to show mercy to me, elevate me in degrees as a prize, storing up, a gift and call for help. O Allah, do not disappoint our hopes and answer our prayer! I continued to reflect on what to call it. Then one night while I was in the place of circumambulation after finishing the *ṭawāf*, I was inspired that it was the ***Kawākib ad-darārī fī sharḥ Ṣaḥīḥ al-Bukhārī***. So I named it that." (1:6)

[4] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 6:294 and Ḥājjī Khalīfah, ***Kashf aẓ-Ẓunūn***, 1:546.

[5] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 6:294.

HIS SEEKING

He occupied himself with knowledge and studied with his father. Then he studied with Qāḍī ʿAḍud ad-Dīn and stayed with him for twelve years. Then he travelled in the lands and went to Egypt, the Levant, the Hijaz and Iraq. Then he settled in Baghdad and turned his attention to spreading knowledge for about thirty years.[1]

He was turned towards his own affair, turned away from the people of this world, and he was humble and dutiful to the people of knowledge.[2]

He fell from a high place and thereafter only walked with a staff.[3]

HIS DEATH

He died on his return from Makkah at a place known as Rawḍ Mahannā on the 16th Muḥarram 786. He was transported to Baghdad and buried there. He had taken a grave for himself in the vicinity of Shaykh Abū Isḥāq ash-Shīrzāzī and a dome was built over him.[4]

Fatḥ al-Bārī bi-Sharḥ
Ṣaḥīḥ al-Bukhārī & its Preface

BY THE CHIEF JUSTICE, the Seal of the *ḥuffāẓ*, Abū'l-Faḍl Shihāb ad-Dīn Aḥmad ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Aḥmad ibn Ḥajar al-Kinānī al-ʿAsqalānī al-Miṣrī ash-Shāfiʿī.[5]

HIS BIRTH

He was born on 12th Shaʿbān 773 in Egypt.[6]

HIS JOURNEY AND SEEKING

He travelled to Alexandria, the Levant, Aleppo, the Hijaz and Yemen.[7]

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[1] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 6:294.

[2] Ibn Ḥajar, ***ad-Durar al-kāminah***, 4:311, and Ibn ʿImād al-Ḥanbalī, ***Shadharāt adh-dhahab***, 6:294.

[3] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 6:294.

[4] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 6:294.

[5] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 7:270, as-Sakhāwī, ***aḍ-Ḍaw' al-lāmiʿ***, 2:36 and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 547.

[6] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 7:270 and as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:36.

[7] See as-Sakhāwī, ***aḍ-Ḍaw' al-lāmiʿ***, 2:36.

He was skilled in Arabic in prose and poetry.[1]

His books obtained acceptance and people travelled to him from all regions and there is testimony to his esteem in the matter by his shaykhs and teachers and they advanced him before themselves.[2]

HIS DEATH

He died on the night of Saturday, 18th Dhū'l-Ḥijjah 852 in Cairo. He was buried opposite the tomb of ad-Daylamī in Qarafah. The Amīr al-Mu'minīn and Sulṭan attended, as well as those below them. The generals and great men competed to be among those who carried his bier.[3]

He read the *Sunan* of Ibn Mājah in four sittings and *Ṣaḥīḥ Muslim* in four sittings besides the final sitting.

THE SUPERIORITY OF IBN ḤAJAR OVER AS-SUYŪṬĪ

His books numbered over 150. They are better and firmer than the books of as-Suyūṭī. In spite of the fact that as-Suyūṭī wrote more books, they do not reach the level of the writing of Ibn Ḥajar in their size, wonderful lessons and ample benefits which are not hidden from a proficient scholar, as Ibn Ḥajar had more accuracy and precision than as-Suyūṭī who is above him in scope of information.

HIS BOOKS

One of the best that he wrote was *Fatḥ al-Bārī*, a commentary on al-Bukhārī. When he completed it, he prepared a feast on which he spent 500 dinars.[4]

He has another commentary on *Ṣaḥīḥ al-Bukhārī* which is larger than it which he did not complete, *Hadyu 's-sārī*, and he did a summary which he did not finish.[5]

His books include *Taʿlīq at-taʿlīq, al-Lubāb fi sharḥ qawl at-Tirmidhi: "wa fi'l-bāb", Itḥāf al-maharah bi-aṭrāf al-ʿasharah, Iṭrāf al-musnad al-muʿtali bi-aṭrāf al-Musnad al-Ḥanbali, Tahdhīb at-tahdhīb, at-Taqrīb, al-Iḥtifāl bi bayān aḥwāl ar-rijāl, Ṭabaqāt al-ḥuffāẓ, al-Kāff ash-shāff fi takhrīj aḥādīth al-Kashshāf, ad-Dirāyah fi takhrīj aḥādīth al-Hidāyah, Hidāyat ar-ruwāt fi takhrīj aḥādīth al-Maṣābīḥ wa'l-Miskhāt, Takhrīj aḥādīth al-Adhkār, al-Iṣābah fi tamyīz aṣ-ṣaḥābah, al-Iḥkām li-bayān mā fi'l-Qur'ān min al-ibhām, Nukhbat al-fikr fi muṣṭalaḥ ahl al-athar, Sharḥ an-Nukhbah, al-Īḍāḥ bi-nukat Ibn aṣ-Ṣalāḥ, Lisān al-mīzān, Tabṣīr al-muntabih bi-taḥrīr al-mushtabih, Nuzhat as-sāmiʿīn fi riwāyat aṣ-ṣaḥābah ʿan at-tābiʿīn, al-Majmūʿ al-ʿāmm fi ādāb ash-sharāb wa't-ṭaʿām wa dukhūl al-ḥamām, al-Khiṣāl*

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[1] Ibn ʿImād al-Ḥanbalī, *Shadharāt adh-dhahab*, 7:271.

[2] See as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:38–39.

[3] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:40.

[4] See as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:38.

[5] Al-Kattānī, *Fihris al-Fahāris*, 1:333.

al-mukaffirah li'dh-dhunūb al-mutaqaddimah wa'l-muta'akhkhirah, Tawālī at-ta'sīs bi-manāqib Ibn Idrīs, Fihrasat al-marwiyyāt, Naʿm as-sunūḥ, al-Anwār bi-khaṣā'iṣ al-Mukhtār, Inbā' al-ghumr fi-anbā' al-ʿumr, ad-Durar al-kāminah fi aʿyān al-mi'at ath-thāminah, Bulūgh al-marām fi aḥādīth al-aḥkām, Qūt al-ḥijāj fi ʿulūm al-maghfirah li'l-ḥujjāj, al-Khiṣāl al-mūṣilah li'ḍ-ḍalāl, Badhl al-maʿūn fi faḍl man sabara fi'ṭ-ṭaʿūn, al-Imtāʿ bi'l-arbaʿīn al-mutabāyanah bi-sharṭ as-samāʿ, Manāsik al-Ḥajj, al-Aḥādīth al-ʿashshāriyyah, al-Arbaʿūn al-ʿāliyah li-Muslim ʿalā al-Bukhārī, a collection of poetry, *Dīwān al-khuṭab al-azhariyyah, al-Amālī al-ḥadīthiyyah*, and their number was more than a thousand sessions.[1]

He composed before his death:

So speaks Aḥmad, who hopes for the God of Creation,
  one of the people of the hadith of the Prophet of creation, in sandals.
If his gatherings are counted, they are close to a thousand,
  in verifying the *dhikrs* of the Lord, critical and high.
I have it by a mercy for creation which provides for them,
  since He is elevated high above the qualities of temporal things.
In a period like a game, negligence has passed,
  and my life on that day was a full
76 years. I hope to reckon them
  as hours which have passed quickly. O shame
when I see the errors which destroyed my actions
  in the station of gathering, were it not that I have hope
that the *tawḥīd* of my Lord and hope in Him will undo them,
  as will my service in saying a lot of prayers
on Muḥammad morning and night, and in my speeches and words!
  Perhaps this will remove faults.
The closest of people to him in the Rising
  will be the one who was busy doing the most prayers on him.
O my Lord! Make my hope come true,
  that the first ones all hear of me and the swiftness of Your pardon.

Shams ad-Dīn al-Miṣrī wrote to him to ask him:

O *Ḥāfiẓ* of the time, and he to whom
  people have ridden from the furthest lands!
O Imām of people whose door is for people,
  the locus of the hopes of firm men!
Ibn al-ʿImād ash-Shāfiʿī claimed
  and repeated what he said:

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[1] Al-Kattānī mentioned more than that among the books of Ibn Ḥajar. See *Fihris al-Fahāris*, 1:333–7.

Your worse ones are your punishment (*ʿadhāb*)
since the related report has a right which is stated.
Is there a *musnad* of what is claimed
or a tradition which the people of perfection relate?
Clarify—may Allah protect you, sir,
an answer which contains what is in the question.
O master, remain for us constantly
in the present and past, as well as in the future.

Ibn Hajar wrote to him spontaneously:

Welcome to a letter whose sheets are embroidered
with beautiful carvings, polished by a master!
I hoped for connection after long separation
which heals the pain of separation after turning aside.
You ask where whether a chain of transmission has come to us
from one who has glory, the peak of perfection [i.e. the Prophet].
"The basest of the dead are those of you who are unmarried (*ʿuzzāb*[1])."
"The worst of you are those who are unmarried, O men."
It was transmitted by Aḥmad, al-Mawṣulī,
and aṭ-Ṭabarānī with the reliable men,
by paths in which there is some shakiness (*idṭirāb*),
and not free of weakness in any case.

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[1] Shams ad-Dīn al-Miṣrī had received a report in which *ʿuzzāb* "unmarried people" had been incorrectly transformed into *ʿadhāb* "punishment".

Tanqīḥ Alfāẓ al-Jāmiʿ aṣ-Ṣaḥīḥ

BY BADR AD-DĪN MUḤAMMAD IBN BAHĀDUR IBN ʿABDULLĀH AZ-ZARKASHĪ[1]

HIS BIRTH

He was born in 745.[2]

HIS LISTENING

Ḥāfiẓ Badr ad-Dīn az-Zarkashī studied with al-Mughlaṭāyy.[3]

He took hadith from Jamāl ad-Dīn al-Isnawī and took *fiqh* and hadith from Ibn Kathīr[4] and Shihāb ad-Dīn al-Adhraʿī.[5]

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[1] Az-Zarkashī says in its preface: "I aimed in this dictation to clarify what is found in the *Ṣaḥīḥ* of the majestic *imām*, Abū ʿAbdullāh Muḥammad ibn Ismāʿīl al-Bukhārī, may Allah Almighty have mercy on him, of unusual words, obscure syntax, difficult ascriptions or transmitters whose names may have been distorted, or shortened reports the completion of which are known, or something whose reality is unclear, or a matter in which there is some weakness, or ambiguous words which can be corrected or the way in which the hadith conforms to chapters can be clarified and its similarity by way of approximation, choosing the soundest and best verdicts, and the clearest and most evident and concisely expressed meanings, and riddles by allusion. Excess leads to boredom. That was what I saw arising from blind imitation in this age when I read the corrected copy. Sometimes they did not understand the reality of the words, let alone the meaning. Sometimes their elite would guess at the meaning and flaunt what they thought and displayed. Sometimes a fair person would discover what was unclear, but he would not find that which would achieve the goal except by piecing things together from a book or from different books. I hope that this dictation will spare the toil of checking, investigation and reading as well as having extra benefits and achieving aims. An intelligent person will also have no need of commentaries because most of the hadith are clear and do not require clarification. It explains what is unclear. I have named it *at-Tanqīḥ li-alfāẓ al-Jāmiʿ aṣ-Ṣaḥīḥ*. May Allah Almighty make it sincerely for His Face, drawing near to win the Gardens of Bliss." (*at-Tanqīḥ*, 1:2–3)

[2] Ibn al-ʿImād, *Shadharāt adh-dhahab*, 6:335.

[3] Mughlaṭāyy ibn Qulayj ibn ʿAbdullāh al-Ḥanafī, the *imām* and *ḥāfiẓ* ʿAlāʾ ad-Dīn. He was born in 689. He listened to ad-Dabūsī, al-Khatani and other people. He undertook to teach hadith in the Ẓāhiryyah after Ibn Sayyid an-Nās. He took from the hadith scholars and people of language. Al-ʿIrāqī said, "He knew lineages well. As for other things connected to hadith, he had an average knowledge of them and he had more than a hundred books, including a commentary on al-Bukhārī." He died on 14th Shaʿbān 762.

See Ibn Ḥajar, *ad-Durar al-kāminah*, 5:122, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 534, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 6:197.

[4] The *imām*, hadith scholar and *ḥāfiẓ* with virtues, ʿImād ad-Dīn, Abū'l-Fidāʾ Ismāʿīl ibn ʿUmar ibn Kathīr al-Qaysī. He was born in 700. He listened to al-Ḥajjār and that generation. He had a license from al-Wānī and al-Khatanī. He was educated by al-Mizzī and clung to him. He wrote a *tafsir* and no other has been written on the same model, a *History* and other things. He died in Shaʿbān 774. Ibn Ḥajar said: "He produced a lot and his books spread through the lands while he was still alive. People benefited from him after his death."

See Ibn Ḥajar, *ad-Durar al-kāminah*, 3:399, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 529–520, Ibn Khallikān, *Wafayāt al-aʿyān*, 6:231.

[5] Ibn Ḥajar, *ad-Durar al-kāminah*, 3:397.

He wrote books on Shāfiʿī *fiqh* and the sciences of the Qur'ān. His books include the verification of the hadith of ar-Rāfiʿī in five sections and *Khādim ar-Rāfiʿī* in twenty sections. He has another commentary on al-Bukhārī which he selected from the commentary of Ibn al-Mulaqqan. He added some things to it. He wrote a commentary on *Jamʿ al-jawāmiʿ* in two volumes and a commentary *al-Minhāj* in two volumes. He has a commentary on its summary in two volumes. He wrote *at-Tajrīd fī uṣūl al-fiqh*, and has average poetry.[1]

HIS DEATH

He died on 3rd Rajab 794.[2]

~

Taʿlīq al-Maṣābīḥ Abwāb al-Jāmiʿ aṣ-Ṣaḥīḥ

BY ABŪ ʿABDULLĀH BADR AD-DĪN MUḤAMMAD IBN ABĪ BAKR IBN ʿUMAR IBN ABĪ BAKR AL-QURASHĪ AL-MAKHZŪMĪ AL-ISKANDARĪ.[3]

He quotes a hadith: "Ṣafiyyah رضي الله عنها came to the Prophet ﷺ while he was in *iʿtikāf*. When she returned, he walked with her and one of the men of the Anṣār saw him. When he saw him, he called to him and said, 'Come! It is Ṣafiyyah.'"[4]

The *lām* of *taʿāla* ["come!"] always has a *fatḥah*, whether you address one or more people, male or otherwise. Abū Firās ibn Ḥamdān used it with a kasrah on the *lām* when addressing a female in some excellent verses which I am moved to mentioned because of their delicacy. He said when he heard a dove announce its nearness:

I say when the dove laments my nearness,
  "O neighbouress, are you aware of my state?"
The refuge of distance: you have not tasted the calamity of distance
  and no worries occur to your mind.
O neighbouress, how fair is time to us both!
  Come, I will share my worries with you, come!

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[1] See Ibn Ḥajar, ***ad-Durar al-kāminah***, 3:398 and Ibn al-ʿImād, ***Shadharāt adh-dhahab***, 6:335.

[2] Ibn Ḥajar, ***ad-Durar al-kāminah***, 3:398.

[3] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:184.

[4] It is what al-Bukhārī transmitted in his *Ṣaḥīḥ* Collection, in the ***Kitāb al-iʿtikāf***, in the chapter on what the person in *iʿtikāf* averts from himself, from ʿAlī ibn Ḥusayn that Ṣafiyyah, may Allah be pleased with her, came to the Prophet ﷺ when he was in *iʿtikāf*. When she returned, he walked with her and a man of the Anṣār saw him. When he saw him, he called to him and said, "Come! It is Ṣafiyyah,"—perhaps Sufyān said, "This is Ṣafiyyah"—"Shayṭān courses in the son of Ādam like blood courses." I asked Sufyān, "Did she come to him at night?" He answered, "Do you think that it was other than night?"

Come, you will see a spirit with someone weak,
  wavering in my body by the sweetness of my mind.
Does the captive laugh while the freed woman weeps?
  Is a sorrowful silent while a consoler mourns?
I was more entitled than you to have my eye weep,
  but my tears over events are costly.

HIS BIRTH

He was born in 763.[1]

HIS SEEKING

He sought knowledge when he was young, and he was peerless in speed of perception, strength of memory and assuming *adab*. He excelled in grammar, prose, poetry, knowledge of stipulations and contracts, and participated in *fiqh* and other areas.[2]

At Azhar University he presided over the study of grammar. Then he returned to Alexandria and continued to earn through trade, and he busied himself with weaving. He had a wide loom. His house burned down and he lost a lot of wealth and he fled to the desert. His creditors pursued him and brought him in humiliation to Cairo. Shaykh Taqī ad-Dīn ibn Ḥujjah stood beside him as well as the private secretary of Nāṣir ad-Dīn al-Barazī until his affairs were put in order.[3]

He entered Yemen and then went to India and entered Ahmedabad in Gujarat (Ahsanabad) and he enjoyed great acceptance and the sultan was concerned about him. He lived in luxury and blessing.[4]

HIS DEATH

He died in the month of Shaʿbān 827 and it was said that he was poisoned.[5]

HIS BOOKS

He has this commentary on hadith. He wrote on *ādāb*, which includes *Sharḥ at-Tashīl, Sharḥ al-Khazrajiyyah, Jawāhir al-buḥūr fi'l-ʿurūḍ, al-Fawākih al-badriyyah min naẓmihi, Maqāṭiʿ ash-sharab, Nuzūl al-ghayth* in which he criticises places in the commentary of the *Lāmiyyah al-ʿajam* by Ṣalāḥ ad-Dīn aṣ-Ṣafadī called *al-Ghayth alladhī insajam*, the commentary on *Jawāhir al-buḥūr* and *Tuḥfat al-gharīb fī ḥāshiyyah mughnī al-Labīb*.[6]

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[1] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:185.

[2] See as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:185 and al-Ḥasanī, ***Nuzhat al-khawāṭir***, 3:96.

[3] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:185.

[4] See *Nuzhat al-khawāṭir*, 3:96.

[5] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:185.

[6] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:185.

An example of his poetry was:

O scholars of India, I ask,
  grant the realisation by which the secret will become clear.
What active participle attracts the "i" by the genitive in articulation
  explicitly, and not the preposition which brings the "i".
It is not because of something causing an "i" nor by proximity to something
  causing the genitive, while man is forced to the "i".
Do you have an answer which I can learn?
  for pearls do not cease to be extracted from your sea.[1]

He wrote:

My time attacked me with what harmed me,
  and misfortunes came and happiness vanished.
Among people I became white-haired, ill.
  Oh, if only youth would return.[2]

He wrote:

The two *lāms* of your cheek straps have overturned
  the heart of the passionate lover in the instant.
Make every effort to join him and be generous,
  for he has fallen in love with you because of two *lāms*.[3]

Abū Bakr ad-Dimāmīnī said, "I attended the gathering of my shaykh in Alexandria. A man of his companions recited to him his summary on *fiqh* from the Book of *Ḥajj*. He came to a place in which the pronoun referred to second term of a genitive construction and the student said, 'The grammarians do not think that the pronoun refers to the second term of a genitive construction. What is this?' The Shaykh said, 'Allah Almighty says, "*like that of (mathal) a donkey*[4] *carrying weighty tomes*." (62:5)' This answer contains a subtlety which is not hidden."

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[1] He means the words of Ṭarafah:
We come to our club with bowls of food,
  and camel meat when the cold misty wind (*aṣ-ṣinnabir*) blows (*hāj*).
Ibn Jinnī said: "It would have been appropriate in this when the vowel is transposed for the *bā'* to take *ḍammah* because the *rā'* is nominative [i.e. it should be *aṣ-ṣinburu*], but he considers the genitive construction to the verb to have the meaning of the verbal noun, as if he were saying: "during (*ḥīna*) the blowing (*hīj*) of the cold wind," meaning originally the adverb is in a genitive construction with the verbal noun. Here *ḥīna* (during) is ascribed to the verbal noun, so "*aṣ-ṣinburi*" is marked with *kasrah* due to an implied verb which has the meaning of the verbal noun. So the *kasrah* is established [on the last letter of the word *aṣ-ṣinbur*] in the noun even though it is the active participle of *hāja*." (see *Nuzhat al-khawāṭir*, 3:99)

[2] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:186.

[3] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:186.

[4] "Donkey" is the second term of a genitive construction of which the first term is *mathal*, and the pronoun of "carrying" refers to the donkey.

The author of these lines says: "The pronoun referring to the second term of a genitive construction is not forbidden. Granted if it is possible for the pronoun to refer to both the first and the second term of a genitive construction, it will be more likely that it refers to the first term of a genitive construction because it is the object of the speech."

* * *

Al-Lāmi' aṣ-Ṣaḥīḥ fī Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ

BY THE ACCOMPLISHED SCHOLAR SHAMS AD-DĪN
MUḤAMMAD IBN 'ABD AD-DĀ'IM IBN MŪSĀ
IBN 'ABD AD-DĀ'IM IBN 'ABDULLĀH AN-NU'AYMĪ
(FROM NU'AYM) IBN 'ABDULLĀH IBN MUḤAMMAD
AL-'ASQALĀNĪ AL-BIRMĀWĪ AL-MIṢRĪ ASH-SHĀFI'Ī.[1]

HIS BIRTH

He was born in the middle of Dhū'l-Qa'dah 763.[2]

He grew up as a student of knowledge. He listened to Burhān ibn Jamā'ah, Tāj ad-Dīn ibn al-Faṣīḥ, Badr ad-Dīn az-Zarkashī, Ibn ash-Shaykhah, Sirāj ad-Dīn al-Bulqīnī,[3] and Zayn ad-Dīn al-'Irāqī and others.[4]

He was an *imām* and prominent scholar in *fiqh* and its roots and the sciences of Arabic,[5] and he stayed with Badr ad-Dīn az-Zarkashī. He was one of his noble students.

He wrote a lot, composed marginal glosses, valuable commentaries and extraordinary legal verdicts[6] with good handwriting, prose, love, good character, gravity, humility, few words with a luminous form.[7]

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[1] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:280.

[2] Ibn al-'Imād, *Shadharāt adh-dhahab*, 7:197.

[3] Al-Bulqīnī, the notable scholar and Imām, Shaykh al-Islām, the *ḥāfiẓ* and proficient jurist, with sciences, and a *mujtahid*, Sirāj ad-Dīn, Abū Ḥafṣ 'Umar ibn Rislān al-Kinānī ash-Shāfi'ī. He was born in Sha'bān 724. He listened to Ibn 'Abd al-Hādī and others. He had licences from al-Mizzī and adh-Dhahabī. He possessed leadership in the school and issuing legal verdicts. He had a commentary on al-Bukhārī and at-Tirmidhī. He died on 10th Dhū'l-Qa'dah 805.
See as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 538 and Ibn al-'Imād, *Shadharāt adh-dhahab*, 7:51.

[4] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:281.

[5] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:281.

[6] Ibn al-'Imād, *Shadharāt adh-dhahab*, 7:197.

[7] As-Sakhāwī, *aḍ-Ḍaw' al-lāmi'*, 7:281.

HIS BOOKS

His books include this commentary. It is as if it summarises the two commentaries by al-Kirmānī and az-Zarkashī while extracting benefits from the preface of *Fatḥ al-Bārī* by Ibn Ḥajar. He wrote *al-Alfiyyah fī uṣūl al-fiqh* and its commentary in which he borrowed from *al-Baḥr* by his shaykh, az-Zarkashī, *Sharḥ al-ʿumdah*, and the *Manẓūmah* on the names of its narrators and its commentary, and the *Sharḥ Lāmiyyat al-afʿāl* by Ibn Mālik. He did a summary on the life of the Prophet ﷺ and a poem on the shares of inheritance,[1] and his books were dispersed after his death.[2]

HIS DEATH

He died on Thursday, 12th Jumādā ath-Thāniyah 831 and the prayer was said over him in the Aqsa Mosque. Then he was buried near to Shaykh Abū ʿAbdullāh al-Qurashī.[3]

◆

Irshād as-Sārī

BY SHIHĀB AD-DĪN AḤMAD IBN MUḤAMMAD IBN ABĪ BAKR IBN ʿABD AL-MALIK IBN AḤMAD IBN MUḤAMMAD IBN AL-ḤUSAYN AL-QASṬALĀNĪ AL-MIṢRĪ ASH-SHĀFIʿĪ.[4]

HIS BIRTH

He was born on 12th Dhū'l-Qaʿdah 851 in Egypt.[5]

HIS QUEST

He grew up there and memorised the Qur'ān and recited the seven readings. Then he occupied himself with other sciences and read *Ṣaḥīḥ al-Bukhārī* completely in five sittings to Aḥmad ibn ʿAbd al-Qādir an-Nashāwī.[6]

He sat to preach in the Ghimarī Mosque. A large group used to gather with him and then he occupied himself with writing and left behind accepted things.[7]

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[1] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:282.
[2] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:282.
[3] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 7:282 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 7:197.
[4] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:103.
[5] As-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 2:103.
[6] As-Sakhāwī, *aḍ-Ḍaw' al-Lāmiʿ*, 2:103.
[7] See as-Sakhāwī, *aḍ-Ḍaw' al-Lāmiʿ*, 2:104.

HIS BOOKS

His works include this commentary in which he combines the *Fatḥ al-Bārī* and the commentary of al-Kirmānī, combining concision and thoroughness. He had *al-Mawāhib al-laduniyah* which is unique. He wrote *al-ʿUqūd as-saniyyah fī sharḥ al-Muqaddamat al-Jazariyyah*, *Laṭā'if al-ishārāt fi'l-ʿashr al-qirā'āt*, *Kitāb al-kanzah fī waqf Ḥamzah wa Hishām ʿalā'l-hamzah*, a commentary on *ash-Shāṭibiyyah* in which there are additions by Ibn al-Jazarī with rare benefits not found in any other commentary. He did a commentary on the *Burdah* called *Mashāriq al-anwār al-muḍiyyah fī madḥ Khayr al-Bariyyah*, *Nafā'is al-anfās fi'ṣ-ṣuḥbah wa'l-libās*, *ar-Rawḍ az-zāhir fī manāqib ash-Shaykh ʿAbdi'l-Qādir*, and *Tuḥfat as-sāmiʿ wa'l-qārī bi-khatm Ṣaḥīḥ al-Bukhārī*.'[1]

WHAT HAPPENED BETWEEN HIM AND AS-SUYŪṬĪ

It is reported that as-Suyūṭī used to disparage him. He claimed that he had taken things from his books and relied on them but did not ascribe the transmission to him. He claimed that about him in the presence of the Shaykh al-Islām Zakariyyā, and he demanded that he prove his claim. This happened a number of times. He said, "In it he quotes from al-Bayhaqī. He said, 'Al-Bayhaqī had a number of books.' So let us mention it in any of his books so that we know that he quoted al-Bayhaqī. Rather he saw that quote from al-Bayhaqī in my books and quoted it without attribution. He should have said, 'As-Suyūṭī transmitted from al-Bayhaqī.'"[2]

Al-Qastalānī intended to remove the bad feelings which as-Suyūṭī had. So he walked from Cairo to the Rawḍah to the door of as-Suyūṭī and knocked on the door. He was asked, "Who are you?" He said, "I am al-Qastalānī. I have come to you barefoot with my head uncovered to restore your opinion of me." He said to him, "I think well of you," but he did not open the door to him nor receive him.[3]

HIS DEATH

He died on Friday night 7th Muḥarram 923 in Cairo. The prayer was said over him in the Azhar Mosque after the *Jumuʿah* prayer. He was buried at the ʿAyniyyah School beside his house.[4]

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[1] See as-Sakhāwī, *aḍ-Ḍaw' al-Lāmiʿ*, 2:104.
[2] Ibn al-ʿImād, *Shadharāt adh-dhahab*, 8:122.
[3] Ibn al-ʿImād, *Shadharāt adh-dhahab*, 8:122.
[4] Ibn al-ʿImād, *Shadharāt adh-dhahab*, 8:122, except for a part of the prayer in the Azhar.

Ḥāshiyah of Shaykh Sīdī Zarrūq

HIS LINEAGE

He is Abū'l-ʿAbbās Aḥmad ibn Aḥmad ibn Muḥammad ibn ʿĪsā al-Burnisī al-Fāsī known as Zarrūq.[1]

HIS BIRTH

He was born on Thursday 18th Muḥarram 846.[2]

His parents died before he was a week old.[3]

HIS QUEST FOR KNOWLEDGE

He took transmission from the great scholars of the Maghrib like al-Qawrī, al-Mujāṣī, the master Abū ʿAbdullāh aṣ-Ṣaghīr, Imām ath-Thaʿālabī, Ibrāhīm at-Tāzī, as-Sanūsī, as-Sakhāwī al-Miṣrī, ar-Raṣṣāʿ and Ḥāfiẓ ad-Dumayrī as well as a further group.[4]

His Shaykh Sīdī Zaytūn, may Allah have mercy on him, gave him the good news that he was one of the seven *Abdāl*.[5]

HIS WRITING

He wrote useful books. They include the marginal gloss, a commentary on the *Risālah* of Ibn Abī Zayd on Mālikī *fiqh*, a commentary on *Irshād Ibn ʿAsākir*, a commentary on topics from the *Mukhtaṣar Khalīl fi'l-fiqh al-mālikī*, *Sharḥ al-Qurṭubiyyah*, *Sharḥ al-Waghlisiyyah*, *Sharḥ al-Ghāfiqiyyah*, *Sharḥ al-ʿAqīdat al-qudusiyyah*, commentaries on *al-Ḥikam* by Shaykh Tāj ʿAṭā'Allāh al-Iskandarānī, a commentary on *Ḥizb al-baḥr*, a commentary on *Mushkilāt al-Ḥizb al-kabīr*, a commentary on *al-Haqā'iq* by al-Muqrī, a commentary on *al-Asmā' al-ḥusnā*, a commentary on *al-Marāṣid* by his Shaykh, Ibn ʿUqbah, *an-Naṣīhat al-kāfiyyah* and its summary, *Iʿānat al-mutawajjih al-miskīn ʿalā ṭarīq al-fatḥ wa't-tamkīn*, *Kitāb al-qawāʿid fi't-taṣawwuf fī ghāyat an-nubl wa'l-ḥusn*, *Dhikr ḥawādith al-waqt*, a splendid book which contains a hundred sections refuting the innovations which the Sufi *fuqarā'* do, and a small *juz'* on

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[1] Shams ad-Dīn as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 1:222, Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:130 and Shaykh Muḥammad ibn Muḥammad Maklūf, *Shajarat an-nūr az-zakiyyah*, p. 267. Aṣ-Sakhāwī has Zarwaq.

[2] Shams ad-Dīn as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 1:222, Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:130.

[3] See Shams ad-Dīn as-Sakhāwī, *aḍ-Ḍaw' al-lāmiʿ*, 1:222, Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:130.

[4] Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:130 and Shaykh Muḥammad ibn Muḥammad Makhlūf, *Shajarat an-nūr az-zakiyyah*, p, 267.

[5] In *Nayl al-ibtihāj*, 1:134, and he mentions that his shaykh, the gnostic of Allah, Sayyidī Zaytūn said about him: "He is the head of the seven *Abdāl*, may Allah give us the benefit of them."

the science of hadith. He has many letters to his companions which contain wisdom, admonition, *ādāb* and fine points of *taṣawwuf*.[1]

HIS EXCELLENCE

In general, his worth is beyond mention. He was the last of the Sufi *imāms* who investigated carefully and combined knowledge of the reality and the *Sharīʿah*.[2]

HIS STUDENTS

Majestic *imāms* learnt from him, like the aforementioned ash-Shihāb al-Qasṭalānī, ash-Shams al-Laqqānī, al-Khaṭṭāb al-Kabīr, az-Zayn Ṭāhir al-Qasanṭīnī and others.[3]

HIS POETRY

He has a *qaṣīdah* like that of the Jaylānī *qaṣīdah*. Part of it is:

> I am to my *murīd* the one who joins his scatteredness
> when the tyranny of the time strikes with a disaster.
> Even if you are in calamity, constriction and alienation,
> call, "Zarrūq, come quickly!"[4]

HIS DEATH

He died in Tripoli in Ṣafar 899, may Allah Almighty have mercy on him.[5]

At-Tawshīḥ, a Commentary on the Collection of al-Bukhārī

BY THE ḤĀFIẒ OF THE AGE, ABŪ'L-FAḌL IBN ABĪ BAKR AS-SUYŪṬĪ

He says in his introduction:

Praise belongs to Allah who was generous to us with favour by placing us among those who bear the *Sunnah*. I testify that there is no god but Allah alone without partner with a testimony which I prepare as a protection against the terror of the

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[1] See Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:131–132.

[2] Shaykh Muḥammad ibn Muḥammad Makhlūf, *Shajarat an-nūr az-zakiyyah*, p, 268.

[3] See Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:132.

[4] Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:133.

[5] See Aḥmad Bābā at-Tinbukī, *Nayl al-ibtihāj*, 1:132 and Shaykh Muḥammad ibn Muḥammad Makhlūf, *Shajarat an-nūr az-zakiyyah*, p. 268.

Rising, and I testify that our master and our Prophet Muḥammad is His slave and Messenger, the first of those to approach the gate of the Garden, sent to all human beings and jinn, may Allah Almighty bless him and his family and Companions of whom He made the sign and location of faith.

This is a commentary on the *Ṣaḥīḥ* of the master, the Shaykh al-Islām, the *Amīr al-Mu'minīn*, Abū ʿAbdullāh al-Bukhārī which is called *at-Tawshīḥ*. It is arranged in a similar manner to the notes of Imām Badr ad-Dīn az-Zarkashī called *at-Tanqīḥ*, but it is superior to it[1] by virtue of the benefits and additions inside it. It contains what the reader and listener need of making its wordings precise, an explanation of its unusual words, clarification of the differences in transmissions, an addition to a report which is omitted in its path, a chapter title the wording of which contains an elevated hadith from the Prophet, given a connected chain to a comment which is not connected in the *Ṣaḥīḥ*, naming someone who is not clear, a problematic inflection, and resolving disagreement so that only derivation is only lacking from its explanation. I resolved to compose a book of this sort on all of the Six Books in order to achieve benefit without toil and reach the desire without weariness, may Allah Almighty grant the realisation of that by His grace and generosity. Section on the clarification of the preconditions of al-Bukhārī. . ."[2]

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Maʿālim as-Sunan,
the commentary on the Sunan of Abū Dāwūd
BY AL-KHAṬṬĀBĪ

HIS LINEAGE

He is Abū Sulaymān Ḥamd ibn Muḥammad ibn Ibrāhīm ibn Khaṭṭāb al-Bustī al-Khaṭṭābī, author of compilations.[3]

HIS LISTENING

He listened to Ibn al-Aʿrābī in Makkah, and to Ismāʿīl ibn Muḥammad aṣ-Ṣaffār and his generation in Baghdad, and to Abū Bakr ibn Dāssah in Basra and to Abū'l-ʿAbbās al-Aṣamm in Nishapur.[4]

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[1] In the published edition "it has" is in place of "superior to it."

[2] *At-Tawshīḥ*, 1:41–42.

[3] Ibn Khallikān, *Wafayāt al-aʿyān*, 2:214, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:23 and *Tadhkirat al-ḥuffāẓ*, 3:223.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:23 and *Tadhkirat al-ḥuffāẓ*, 3:223.

HIS STUDENTS

Al-Ḥākim, Abū Ḥamd al-Isfarāyīnī, Abū Masʿūd al-Ḥusayn ibn Muḥammad al-Karābīsī and Abū Naṣr Muḥammad ibn Aḥmad al-Balkhī related from him.[1]

Abū Manṣūr ath-Thaʿālabī said in *Kitāb yatīmat ad-dahr*: "Abū Sulaymān Aḥmad" is a mistake. This error is well known. His correct name is Ḥamd."[2]

He stayed in Nishapur writing and there he wrote *Gharīb al-ḥadīth*, *Maʿālim as-sunan*, *Sharḥ al-asmā' al-ḥusnā'*, *Kitāb al-ʿuzlah*, and *Kitāb al-ghunyah ʿan al-kalām wa ahlihi*.[3]

He took language from Abū ʿUmar az-Zāhid (the slave of Thaʿlab) and *fiqh* in the school of ash-Shāfiʿī from Abū ʿAlī ibn Abī Hurayrah and al-Qaffāl.[4]

HIS DEATH

He died in Bust in Rabīʿ al-Akhir 388.[5]

In poetry he wrote:

Want for all people
    what you want for yourself.
All people altogether
    are all the sons of your species
and they have feelings as you do.

He says:

A man's exile is not in the hardship of distance
    but it lies, by Allah, in lack of form.
I am in exile among Bust and its people,
    even if my family is there and my people are there.[6]

He wrote:

Overlook and do not ask for your entire due in full,
    and remain, for the noble person does not ask it for in full.
Do not go to excess in any matter; be moderate.
    Both extremes of the middle of things are blameworthy.[7]

He has:

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[1] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:23 and *Tadhkirat al-ḥuffāẓ*, 3:223.

[2] See Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:23.

[3] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 3:224.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:24 and *Tadhkirat al-ḥuffāẓ*, 3:224.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 17:27.

[6] Ibn Khallikān, *Wafayāt al-aʿyān*, 2:215.

[7] Ibn Khallikan, *Wafayāt al-aʿyān*, 2:215.

As long as you remain alive, be courteous to all people.
You are in the abode of affability.
Do not be connected to other than Allah in reward.
The Protecter is enough for you against worries.

ʿĀriḍat al-Aḥwadhī fī Sharḥ at-Tirmidhī

BY QĀḌĪ ABŪ BAKR IBN AL-ʿARABĪ AL-MAGHRIBĪ AL-ANDALUSĪ

HIS LINEAGE

He is Abū Bakr Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn ʿAbdullāh ibn Aḥmad ibn al-ʿArabī al-Maghāfirī al-Ishbīlī (from Seville), the Seal of the scholars of Andalusia and of their *ḥuffaẓ*.[1]

HIS TRAVEL AND LISTENING

He travelled to the east and studied with the great scholars of every land. He had extensive transmission and was proficient in the principles, matters of disagreement and *kalām*. In addition to all that, he possessed character and was good company. He was mild-mannered, greatly forbearing, and possessed a noble self, good friendship and firm love.[2]

He was born in 468.[3]

He travelled with his father and listened to Ṭirād ibn Muḥammad az-Zaynabī, Abū'l-Faḍl ibn al-Furāt, Qāḍī Abū'l-Ḥusayn al-Khilaʿī, Ibn Musharraf, Makkī ibn ʿAbd as-Salām ar-Rumaylī, al-Ḥusayn ʿAlī aṭ-Ṭabarī and others in Makkah, Baghdad, Damascus, Egypt, Jerusalem and Andalusia.[4]

He learned *fiqh* from Imām Abū Ḥāmid al-Ghazālī, the jurist Abū Bakr ash-Shāshī and the scholar and man of letters, Abū Zakariyyā at-Tabrīzī.[5]

He wrote and compiled, and was eloquent with fine Arabic.[6]

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[1] Ibn Bashkuwāl *aṣ-Ṣilah*, 2:590, Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:198, and Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 2:113.

[2] See Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 2:114.

[3] Ibn Bashkuwāl *aṣ-Ṣilah*, 2:591.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:198.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:198.

[6] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:199.

HIS STUDENTS

Muḥammad ibn Yūsuf ibn Saʿādah, Ḥāfiẓ Abū'l-Qāsim as-Suhaylī,[1] and Najabah ibn Yaḥyā ar-Ruʿaynī[2] related from him.

His name was famous and he was a reticent leader who possessed a lot of wealth. He was appointed Judge of Seville and his governance was praised. Then he was dismissed and he turned his energy to spreading and recording knowledge.[3]

He attained the rank of *ijtihād*.[4]

He wrote about hadith, *fiqh*, its principles, the sciences of the Qur'ān, literature, grammar and histories. His circumstances improved, and he had a lot of generosity and the poets praised him. His town had walls around it which he built with his own money.[5]

HIS BOOKS

He composed a *tafsīr* entitled *Anwār al-fajr* which he wrote over twenty years in 80,000 pages. It was in the repository of books belonging Abū ʿIyān Fāris ibn ʿAlī ibn Yūsuf in eighty sections.

He wrote *Kitāb qānūn at-ta'wīl*, *Kitāb an-nāsikh wa'l-mansūkh*, *Kitāb aḥkām al-Qur'ān*, *Tartīb al-masālik fī sharḥ Muwaṭṭā' Mālik*, *al-Qabas ʿalā Muwaṭṭā' Mālik ibn Anas*, *ʿĀriḍat al-ahwadhī fī sharḥ Jāmiʿ at-Tirmidhī*, *Kitāb al-mushkilīna fī mushkil al-Qur'ān wa's-Sunnah*, *Kitāb an-nayyirayn fī sharḥ aṣ-Ṣaḥīḥayn*, *Sharḥ ḥadīth Umm Zarʿ*, *Sharḥ ḥadīth al-ifk*, *Sharḥ ḥadīth Jābir fī'sh-shafāʿah*, *Kitāb al-kalām ʿalā mushkil ḥadith as-subaḥāt wa'l-ḥijāb* (meaning the veil of His light. If He had removed it, the glories of His face would have burned wherever His eye reached of his creation), *Tabyīn aṣ-ṣaḥīḥ fī taʿyīn adh-dhabīḥ*, *Tafṣīl at-tafḍīl bayna at-taḥmīd wa't-tahlīl*, *as-sabāʿiyāt*, *al-Musalsalāt*, *Sirāj al-murīdīn*, *Kitāb al-mutawassiṭ fī maʿrifah ṣiḥḥat al-iʿtiqād wa'r-radd ʿamman khalafa ahl as-sunnah min dhawī'l-bidaʿ wa'l-ilḥād*, *Sharḥ gharīb ar-risālah*, *al-Inṣāf fī masā'il al-khilāf* in twenty volumes, *al-Maḥṣūl fī ʿilm al-uṣūl*, *al-ʿAwāṣim min al-qawāṣim*, *Nawāhī ad-dawāhī*, *Kitāb tartīb ar-riḥlah*, and *Kitāb maljā' al-mutafaqqihīn fī maʿrifah ghawāmiḍ an-naḥawiyyīn*. He has other books as well.[6]

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[1] The *ḥāfiẓ* and proficient scholar, Abū'l-Qāsim and Abū Zayd ʿAbd ar-Raḥmān ibn ʿAbdullāh ibn Aḥmad ibn Aṣbagh ibn Ḥasan al-Khathʿamī al-Andalusī al-Mālaqī (from Malaga) aḍ-Ḍarīr, the author of *ar-Rawḍ al-unuf*. He was born in 508 and listened to Ibn al-ʿArabī and a group of scholars. He was an *imām* in the Arabic language. He possessed vast recognition and abundant knowledge. He was a pre-eminent grammarian, a linguist with knowledge of *tafsīr* and the craft of hadith, with knowledge of men and lineage, recognition of the knowledge of *kalām* and the basic principles of *fiqh*, familiarity with history, and he was intelligent and perspicacious, and possessed [the ability to make *fiqh*] deductions. He died in Marrakesh on 15th Shaʿbān 581. Suhayl is a town close to Malaga.

See as-Suyūṭī, *Ṭabaqāt al-ḥuffaẓ*, 479, and Ibn Farḥūn, *ad-Dibāj al-mudhahhab*, 150.

[2] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:200 and *Takhkirat al-ḥuffaẓ*, 4:90.

[3] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:200.

[4] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:201.

[5] Imām adh-Dhahabī, *Siyar aʿlām an-nubalā'*, 20:201 and *Takhkirat al-ḥuffaẓ*, 4:91.

[6] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:113.

One of the instructions of Ibn al-ʿArabī, may Allah have mercy on him, is that he said, "I heard the Imām of the Ḥanbalīs of Madinat as-Salām, Abū'l-Wafā' ʿAli ibn ʿAqīl, say, "A child follows the mother financially. He has the same ruling as her in respect to slavehood and freedom because he separated from the father as a worthless drop with no financial value and no adjudged benefit. He acquires what he acquires by her and from her. That is why he follows her. This is as when a man eats a date while on the land of another man and its stone falls from the hand of the eater onto the ground and it becomes a palm tree: it is the property of the owner of the land rather than the eater, by the consensus of the scholars, because when it parted from the eater it had no worth."[1]

One of his illustrations was: "A skilled magician in the land of Babylon told me that, 'Whoever wrote the last *āyah* from every *sūrah* and suspended it, then our magic will not reach him.'"[2]

Another of them is: "I resided in Makkah and I used often to drink Zamzam water. Whenever I drank it, I intended by it knowledge and faith. So by its *barakah* Allah opened the amount of knowledge which He made easy for me to me. I forgot to drink it for action. I wish that I had drunk it for both of them so that Allah Almighty would have given me an opening in them both. He did not decree it. So My occupation with knowledge was more than my actions."[3]

One of his lessons is: "I was in the gathering of Abū'l-Wafā' ʿAli ibn ʿAqīl, the Imām of the Ḥanbalīs, in Madinat as-Salām. He was a Muʿtazilite in principles. A reciter recited, '*Their greeting on the day they meet Him will be "Peace."*' (33:44) When I heard the verse, I said to a friend who was sitting on my left, 'This verse is a proof of seeing Allah in the Next World. The Arabs do not say, "I met someone" unless they saw him.' So Abū'l-Wafā' turned his face quickly to us and said, supporting the position of the Muʿtazilites that Allah will not be seen in the Next World, 'Allah Almighty says, "*So He has punished them by putting hypocrisy in their hearts until the day they meet Him.*" (9:77) According to you, the hypocrites will not see Allah Almighty in the Next World.' We explained the meaning of the two verses in the two cases. The verse implies: 'He punished them He [did] with hypocrisy in their hearts until the day they meet Him,' and so the pronoun [Him] in 'meet Him' refers to the active pronoun in 'He punished them' implied in our word 'He [did].' It may also refers to 'hypocrisy' metaphorically in the sense of [its] repayment ['*So He has punished them by putting hypocrisy in their hearts until the day they meet it*, i.e. the hypocrisy or the repayment for their hypocrisy.']"[4]

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[1] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:114.
[2] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:114.
[3] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:114.
[4] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:113.

He said: "The man of letters, Ibn Ṣārah, came to me and before me there was a fire which had ashes on top of it. I said to him, 'Say something about this.' He said:

The forelocks of the fire became white after they were black,
and were veiled from us by the garb of ashes.

"He said to me, 'Pay a recompense.' I said:

They became white-haired as we are white-haired, and our youth departed,
and it was as if we had a deadline.'[1]

Part of the amazing poetry of Ibn al-ʿArabi was what he composed when he was riding with one of the amirs of the veiled ones (Murābiṭūn). That amir was a child, and had a spear in his hand with which he was playing. He said:

A slender fawn shakes the spear at me.
Toying with the minds of mankind is frivolous.
If it had been one spear, I would fear it, but it is a spear,
and then a second and a third.'"[2]

Intelligent people versed in literature disagreed about his words, "but it is a spear, and then a second and a third." What are the second and the third?" He said, "The form and the glance." Other things are said as well.[3]

The author of these lines says: He means the repetition of the shaking of the spear. Allah knows best.

An example of the excellent poetry of Ibn al-ʿArabi is:

She came to me reproaching me for weeping,
so welcome to her, and to her reproach.
She says—and there is regret in her self –
"Do you weep with an eye with which you see me?"
I said, "When it prefers other than you,
then I command my eyelids to punish it."[4]

He said, looking at Baghdad:

Does the phantom of a lover travel from you at the time of the false dawn –
a lover who has attained to the utmost limits of glory?
The brilliance of its light illuminated the darkness of a night
that not even the radiant stars could penetrate

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[1] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:113.
[2] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:114.
[3] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:114.
[4] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭīb*, 1:112.

It was not content to sail the winds over the ordinary earth,
    but travelled on and over Gemini, orbiting the stars.
It spurred on the mounts that it had mounted by its power
    and made them tread on the backs of soaring eagles.
They became heavy because of the majesty which they bear,
    but they moved on quickly fearing the pain of the whip.
They brushed their tails against the tail of the Milky Way,
    and there could be seen the greatness of that traveller.
They passed over Gemini, sprinting over its surface
    and the dimples of the moon were caused by their passing.
They drove before them the scent of eternity from Highest Paradise,
    so leave behind the sands of Unayʿim, billowing in the wind.[1]

Part of his poetry in noble Madinah about its resident, may the best of blessing and peace be upon him, is:

There does not remain for me question or request
    since I was a neighbour to the beloved of the Beloved.
I do not desire anything except His proximity,
    and here I am near to one near to Him.
Whoever disappears from the presence of His Beloved,
    I am not one to withdraw from Ṭaybah (Madinah).
Do not ask the envious one about his state:
    a noble neighbour and fertile place.
Life and death here are good;
    in Ṭaybah for me every thing is good.[2]

HIS DEATH

He died in 543 near to the city of Fez and was buried in Fez.[3]

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[1] Aḥmad ibn Muḥammad al-Maqrī, *Nafḥ aṭ-ṭib*, 1:112.

[2] Aḥmad ibn Muḥammad al-Maqri, *Nafḥ aṭ-ṭib*, 1:112. The lines of poetry have been attributed to Muḥyi'd-Dīn ibn 'Arabī.

[3] Ibn Bashkuwāl, *aṣ-Ṣilah*, 2:591.

SELECTIVE BOOKS

Kitāb al-Maṣābīḥ

BY AL-BAGHAWĪ

IT CONTAINS ABOUT 4793 HADITH, including 2514 from *Ṣaḥīḥ al-Bukhārī* and Muslim, and 2209 from the sound [hadith] of the *Sunan* of Abū Dāwūd and others.[1]

He began the book with the hadith of intention and ended it with the words about the Next World in the section of sound [hadith] in the chapter on the reward of this community from Abū Hurayrah ؓ that the Messenger Allah ﷺ said, "I wish that I had seen our brothers." They said, "Messenger of Allah, are we not your brothers?" He said, "On the contrary, you are my Companions, and our brothers are the ones who have not yet come. I will precede them to the Basin."[2]

Anas ؓ said that the Messenger of Allah ﷺ said, "My community is like the rain. It is not known whether the first of it is better or the last of it."[3]

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[1] Al-Baghawī divided it into the authentic and sound, meaning by the authentic what the two Shaykhs or one of them transmitted, and by the sound what the authors of the four *Sunan* collections produced along with ad-Dārimī or one of them, and he did not specify the transmitter in it nor the Companion who related it. Imām Walī ad-Dīn Abū 'Abdullāh Muḥammad ibn 'Abdullāh al-Khaṭīb at-Tabrīzī came and concerned himself with it, and attributed every hadith to those of the authors of the books who transmitted it while mentioning the Companion who related it, and he added a third section and called it *Mishkāt al-Maṣābīḥ*, and he finished it compiling in 737.

[2] *Maṣābīḥ as-sunnah*, 4:222. Muslim transmitted it in his *Ṣaḥīḥ*, in the Book of Purity, in the chapter on recommending increasing the brightness of the forehead and ankles in *wuḍū'*, and at-Tirmidhī in his Collection, in the Book of Purity, in the chapter on what has been narrated on doing *wuḍū'* thoroughly.

[3] *Maṣābīḥ as-sunnah*, 4:233, and at-Tirmidhī transmitted it in his Collection, in the Book of Parables, in the chapter on "my community is like the rain".

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Al-Imām fī Aḥādīth al-Aḥkām and its Summary: al-Ilmām bi-Aḥādīth al-Aḥkām

BOTH BY TAQĪ AD-DĪN IBN DAQĪQ AL-ʿĪD

HE SAYS AT THE BEGINNING:

Book of Purification, Chapter on Water. Concerning the clarification of the meaning of purity and that it purifies other things, from Yazīd al-Faqīr from Jābir ibn ʿAbdullāh that the Prophet said, 'I was given five which no one before me was given. I was helped with awe for the distance of a month. The earth was made a mosque and purification for me. So wherever a man of my community is when it is time for the prayer, he should pray. Booty was made lawful for me and it was not lawful for anyone before me. I was given intercession. A prophet would be sent to his people in particular and I was sent to all people." It is agreed upon from the hadith of Hushaym from Yazīd al-Faqīr, and the wording is of al-Bukhārī.[1]

He says in *al-Ilmām*, after praise of Allah and blessings on the Prophet: "This is a summary of the science of hadith. I considered its purpose very carefully and I did not omit hadith indiscriminately nor did I fail to put them down in writing and I did not produce it however it might turn out precipitately. If someone understands its meaning, he holds fast to it resolutely and puts it in his heart, and it enjoys rare esteem in place and position. I entitled it *Kitāb al-ilmām bi-aḥādīth al-aḥkām*. My precondition in it is that I will only report a hadith from someone considered trustworthy by an *imām* with integrity among transmitters of reports, and that it is sound according to the path of the people of hadith, the *ḥuffāẓ*, and the *imāms* of *fiqh* with insight, for each of them has consequence of his aim and course, and a path from which he turns away and leaves. There is good in all. May Allah, exalted is He, benefit by it in the world and in the next life, and make it a light which will proceed before us, and give openings to those who study it in memorisation and understanding, and may He convey us and them by His blessing to a position in His immense generosity. He is the Opener, All-Knower, Rich, Noble."[2]

HIS LINEAGE

He is Abū'l-Fatḥ Taqī ad-Dīn Muḥammad ʿAlī ibn Wahb ibn Muṭīʿ al-Qushayrī al-Manfalūṭī al-Mālikī ash-Shāfiʿī, the author of books.[1]

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[1] Al-Bukhārī transmitted it in his *Ṣaḥīḥ*, in the Book of *Tayammum*, in the second hadith, and Muslim in his *Ṣaḥīḥ*, at the beginning of the Book of Mosques.

[2] *Al-Ilmām*, 3–4.

[3] Imām adh-Dhahabi, *Tadhkirat al-ḥuffāẓ*, 4:272, as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 513, aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 4:193, and al-Katabi, *Fawāt al-Wafayāt*, 3:442.

HIS BIRTH

He was born in Shaʿbān 625 near Yanbaʿ in the Hijaz.[1]

HIS LISTENING

He listened to Zakī ad-Dīn al-Mundhirī, Ibn al-Ḥimyarī, Ibn ʿAbd ad-Dāʾim in Damascus.[2] He himself produced *al-Arbaʿūn at-tasāʿiyyah*, and wrote a commentary on *al-ʿUmdah*. Both are among his most excellent books. He also produced a book on the sciences of hadith.[3]

He was one of the intelligent people of his time with vast knowledge, many books, constant fame, and devoted to work. He had great authority in principles, the rational [sciences] and in the awareness of the defects of what is transmitted.[4]

He was appointed judge over the Egyptian territory for some years until he died.[5]

He suffered from extreme misgivings (*waswasah*) about [his] purity and [the purity of] water.[6]

He wrote a commentary on the preface of al-Maṭrazī on the basic principles of *fiqh*. He compiled an *Arbaʿūn* in transmission from the Lord of the Worlds.[7]

HIS DEATH

He died in Ṣafar 702,[8] and in that year the *Musnid* scholar of the land of the Maghrib, Abū Muḥammad ʿAbdullāh ibn Muḥammad ibn Hārūn at-Ṭāʾī al-Qurṭubī died.[9]

They used to think that Allah Almighty sent him at the beginning of the seventh century in order to renew the *dīn* of this community.[10]

He had his share of *taṣawwuf* and miracles are reported of him.

He learned *fiqh* with his father, and his father was Mālikī in *madhhab*, and with Shaykh ʿIzz ad-Dīn ibn ʿAbd as-Salām and so he was proficient in the schools of both Mālik and ash-Shāfiʿī.[11]

SOME OF HIS MIRACLES

In the trial inflicted by the Mongols when they attacked the lands of the Levant, the order of the governor came to gather the scholars and for them to read *Ṣaḥīḥ*

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[1] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:272.

[2] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:272.

[3] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:272, and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 513.

[4] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:272, and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 513.

[5] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:273, and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 513.

[6] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:273.

[7] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:273.

[8] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:274, and as-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, 513.

[9] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:274.

[10] Aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 4:197. As-Subkī said, "We did not meet any of our shaykhs who disagreed that Ibn Daqīq al-ʿĪd was the scholar sent at the beginning of the seventh century," indicating the hadith of the Chosen Prophet. (*Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 9:209)

[11] See aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 4:194 and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 6:5.

al-Bukhārī. They arranged a time and gathered and read al-Bukhārī. There still remained a meeting which they delayed so that they could complete it on Friday. On Friday, they saw Shaykh Taqī ad-Dīn in the mosque and greeted him. He asked, "What have you done with your Bukhārī?" They said, 'There still remains a meeting which we delayed so that we could finish it today." He said, "The matter has changed since yesterday afternoon," so the Muslims spent the night in joy. They said, "We will report from you?" "Yes," he answered. The report came about that after some days.[1]

A person showed bad manners to him and the Shaykh said to him, "Your death has been announced to me in this gathering three times," and the man died three days later.[2]

Something happened to the Shaykh from an unjust ruler and he was pained by it, and he supplicated against him and his [the ruler's] death coincided with that period.[3] The like of that often happened to him.

HIS QUALITIES

He used to divide the night between studying, recitation, *dhikr* and *tahajjud* until sleeplessness became his habit.[4]

Sometimes he would recite one verse and continue to repeat it until dawn. One of his companions heard him one night while he was reciting. He reached the words of Allah Almighty, "*Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be questioned.*" (23:101) He said, "He continued to repeat it until the rising of dawn.[5]

An-Nawawī wrote to him:

Every age has a person who is a source of guidance.
In this time there is no doubt that you are the one.

HIS POETRY

Ibn Daqīq al-ʿĪd said in poetry:

I wanted white hair to come quickly to my locks
and for its wrapper to draw near to me in my youth
so that I could take energy from the time of youth
and take gravity from the time of old age.[6]

He wrote:

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[1] Kamāl ad-Dīn al-Adfawī, *aṭ-Ṭāliʿ as-saʿīd*, 323–324.
[2] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 9:211.
[3] Kamāl ad-Dīn al-Adfawī, *aṭ-Ṭāliʿ as-saʿīd*, 324.
[4] Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ*, 4:273.
[5] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah al-kubrā*, 9:211.
[6] Aṣ-Ṣafadī, *al-Wāfī bi'l-Wafayāt*, 4:201, and al-Katabī, *Fawāt al-Wafayāt*, 3:445.

The daughter of a noble has the most expensive bride price.
What a loss for someone who spends on that!
He married one with noble intellect quickly,
and with the Fire, and pus, and molten brass in the Next world.[1]

He wrote:

They say to me: "Have you not risen to the height?
How pleasurable is the life of the contented man.
Have you not made the nest firm so that you can alight in it
in Egypt in the shadow of an elevated presence?
In it there are notable people whose hands are overflowing.
When one of them wishes, his flood quenches every wasteland.
In it are kings from whom it is not concealed
that the individual obligation of knowledge is not lost.
In it are the shaykhs of the *dīn*, virtue, and divinity
who are pointed out on high by every finger.
And in it there is the one who is true to it, and abasement is humiliation,
so stand, seek and aim for the door of your provision, and knock.
I said, "Yes, I will strive when I wish to see
someone abased and humbled and disdained in my place.
I strive when it is not pleasant for me to remain for long at the door
of the one from whom I am debarred and forbidden to meet.
I strive when hypocrisy is my path,
I go morning and evening in the garment of artifice.
I strive when nothing remains in me
by which I respect the right of *taqwā* and scrupulousness.
How many gatherings there are between lords of hearts
in which a fire burns between my ribs!
How often it happens between the masters of knowledge and its people
when they investigate problems in a gathering
in a debate which protects selves, and they stop
and in it they lead to a prescribed evil
by the contemptible foolishness in the rank of its people
or silence about a right which is squandered there.
Either protect the path of the *dīn* and *taqwā*
or proceed to the choking of the vacillator.[2]

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[1] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-shāfiʿiyyah al-kubrā*, 9:228.
[2] Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-shāfiʿiyyah al-kubrā*, 9:222–223.

HIS EXCELLENCE

There is a consensus of the accomplished scholars of this science that no one from the time of the Companions of the Prophet ﷺ up until this time brought the like of what he brought in firm meanings, many benefits, and wondrous researches in commentary on the texts of hadith. Anyone who desires clear proof of that should pursue his *Ilmām*. For instance, he transmits the hadith of al-Barā' ibn ʿĀzib ؓ, "The Messenger of Allah ﷺ commanded us and forbade us seven," and derived from that four hundred benefits and mentioned it edited. So may Allah repay him well.

He went to great lengths in respecting hadith and its people. He showed great compassion to those who were occupied, showing a lot of dutifulness to them.[1] He did not think that this world or its people had any value. He had strong desire to acquire hadith. He had debts on account of what he spent on it.

Allah Almighty honoured him with unveilings and many stories were related from him about that.

He was a just man. A man came to him one day and said, "I went to an ignorant pauper and said to him, 'Many whisperings have occurred to me in the prayer. That worries me.' The pauper said, 'O sorrow for a heart to which other than Allah occurs!' As soon as he said that, the whisperings left me." Shaykh Ibn Daqīq al-ʿĪd said, 'This ignorant pauper is better in my sight than a thousand jurists!"

The author of these lines said: "Some ascetic scholars objected to these words of his and said, "This is contrary to the authentic hadith, 'One jurist is harder on Shayṭān than a thousand men of worship.'" They missed the fact that this pauper, even if he was ignorant of the technical terms of the jurists and logicians, had a portion of *fiqh* (understanding) in the *dīn* and that what is meant by the hadith is this understanding, not speaking in technical terms, and heedlessness of the meaning intended by the Sharīʿah."[2]

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[1] See Imām adh-Dhahabī, *Tadhkirat al-ḥuffaẓ*, 4:273.

[2] **SUPPLEMENT**

Among the books which are selections from the books of hadith are:

Kitāb al-aḥkām ash-sharʿiyyah al-kubrā by Abū Muḥammad 'Abd al-Ḥaqq ibn 'Abd ar-Raḥmān ibn 'Abdullāh al-Azdī al-Ishbīlī, known as Ibn al-Kharrāṭ, who died in 581. It consists of six volumes which he selected from the books of hadith.

Kitāb 'umdat al-aḥkām 'an Sayyid al-Anām in two volumes by Taqī ad-Dīn Abū Muḥammad 'Abd al-Ghanī ibn 'Abd al-Wāḥid al-Maqdisī al-Ḥanbalī who died in 600.

Al-Muntaqā fi'l-aḥkām by Majd ad-Dīn 'Abd as-Salām ibn 'Abdullāh ibn Abī'l-Qāsim ibn Taymiyyah al-Ḥarrānī who died in 652.

Bulūgh al-marām min adillat al-aḥkām by Ḥāfiẓ Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī who died in 852.

At-Targhīb wa't-tarhīb by Ḥāfiẓ Zakī ad-Dīn Abū Muḥammad 'Abd al-'Aẓīm ibn 'Abd al-Qawī al-Mundhirī ash-Shāmī al-Miṣrī who died in 656. It is in two medium-sized volumes. Ibn Ḥajar summarised it, but he did not dedicate much to it. Our shaykh, the noted scholar Yūsuf al-Qaraḍāwī undertook to select it and devoted great concern to it and so it had universal benefit.

Riyāḍ aṣ-ṣāliḥīn min ḥadīth Sayyid al-Mursalīn by Imām Abū Zakariyyā Yaḥyā ibn Sharaf an-Nawawī who died in 676. It is the best of what has been written on that which stimulates desire and fear. He enjoyed an acceptance which no one else had in books written in this area. He summarised it from the authentic hadith containing that which provides a means for a person to reach success in the Next World, brings about inward and outward good manners, and combines bringing about desire and fear and the other types of the *adab* of the wayfarers.

The three collections by Ḥāfiẓ Jalāl ad-Dīn ibn 'Abd ar-Raḥmān ibn Abī Bakr as-Suyūṭī who died in 911. One is *al-Jāmiʿ aṣ-ṣaghīr min ḥadīth al-Bashīr wa'n-Nadhīr* It contains 10,031 hadith. Its supplement is called *az-Ziyādah 'alā'l-Jāmiʿ aṣ-ṣaghīr*, which is a similar size. The third is *al-Kabīr*, which is called *Jamʿ al-jawāmiʿ*, in which he meant to combine all the hadith of the Prophet. He died before completing it. It is arranged according to the letters except for the second section of *al-Kabīr*, which is the section on actions, which is arranged according to the *Musnads*, mentioning after every hadith those *imāms* who transmitted it and the name of the Companion from whom it is transmitted. The three were arranged according to subjects of *fiqh* by the scholar 'Alā' ad-Dīn 'Alī ibn Ḥisām ad-Dīn al-Muttaqī al-Hindī who died in Makkah in 975.

GENERAL INDEXES

Index of Qur'ānic Verses

3. SŪRAH ĀL ʿIMRĀN

3:135 *Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their wrong actions.* 161

3:144 *Muhammad is only a Messenger.* 187

3:172 *Those who responded to Allah and the Messenger after the wound had been inflicted.* 233

3:173 *Allah is enough for us and the best guardian.* 38

4. SŪRAT AN-NISĀʾ

4:59 *You who believe, obey Allah and obey the Messenger and those in command among you. If you have a dispute about something, refer it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best thing to do and gives the best result.* 118

4:110 *Whoever does evil or wrongs himself.* 161

5. SŪRAT AL-MĀʾIDAH

5:105 *O you who believe, you are only responsible for yourselves. The misguided cannot harm you as long as you are guided.* 87, 165

7. SŪRAT AL-AʿRĀF

7:206 *Those who are in the presence of their Lord do not consider themselves too great to worship Him. They glorify His praise and they prostrate to Him.* 207

9. SŪRAT AT-TAWBAH

9:77 *So He has punished them by putting hypocrisy in their hearts until the day they meet Him.* 304

9:92 *nor is anything held against those who, when they came to you for you to provide them with mounts and you said, "I cannot find anything on which to mount you.* 270

9:100 *The first predecessors from the Muhājirūn and the Anṣār. . .* 271

11. SŪRAH HŪD

11:87 *O Shuʿayb, do your prayers instruct you?* 153

16. SŪRAT AN-NAḤL

16:45–48 *Do those who plot evil actions feel secure that Allah will not cause the earth to swallow* *them up or that a punishment will not come upon them from where they least expect? Or that He will not seize them on their travels, something they are powerless to prevent? Or that He will not seize them little by little? For your Lord is All-Compassionate, Most Merciful. Do they not see the things Allah has created, casting their shadows to the right and to the left, prostrating themselves before Allah in complete humility?* 212

18. SŪRAT AL-KAHF

18:39 *Why, when you went into your garden did you not say, "What Allah wills. There is no strength except by Allah?"* 38

23. SŪRAT AL-MU'MINŪN

23:14 *Blessed be Allah, the Best of Creators!* 118

33. SŪRAT AL-AḤZĀB

33:44 *Their greeting on the day they meet Him will be "Peace."* 304

35. SŪRAH FĀṬIR

35:11 *And no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah.* 240

39. SŪRAT AZ-ZUMAR

39:18 *So give good news to my slaves. Those who listen well to what is said and follow the best of it.* 259

40. SŪRAH GHĀFIR

40:47 *When they are squabbling with one another in the Fire* 60

40:60 *Call on Me and I will answer you. Those who are too proud to worship Me will enter Hell abject.* 184

41. SŪRAH FUṢṢILAT

41:11 *Then He turned to heaven when it was smoke and said to it and to the earth, "Come willingly or unwillingly." They both said, "We come willingly."* 117–118

48. SŪRAT AL-FATḤ

48:29 *Muḥammad is the Messenger of Allah, and those who are with him are fierce to the unbelievers, merciful to one another. You see them bowing and prostrating, seeking Allah's good favour and His pleasure. Their mark is on their faces, the traces of prostration. That is their likeness in the Torah. And their likeness in the Gospel is that of a seed which puts up a shoot and makes it strong so that it thickens and grows up straight upon its stalk, filling the sowers with delight so that by them He may infuriate the unbelievers* 45

48:29 *Muḥammad is the Messenger of Allah.* 45, 56, 187

53. SŪRAT AN-NAJM

53:32 *Do not claim purity for yourselves.* 152

56. SŪRAT AL-WĀQIʿAH

56:89 *. . .in solace and sweetness and a garden of bliss.* 277

61. SŪRAT AṢ-ṢAFF

61:6 *giving you the good news of a Messenger after me whose name is Aḥmad* 187

62. SŪRAT AL-JUMUʿAH

62:5 *like that of a donkey carrying weighty tomes.* 294

68. SŪRAT AL-QALAM

68:1 *Nūn, by the pen and what they write down.* 153

113. SŪRAT AL-FALAQ

113:1 *Say: I seek refuge with the Lord of the dawn.* 269

Index of Hadith

A slave's feet will not depart on the Day of Rising 216
Actions are according to intentions. . . 101, 254, 284
After the statement of sincerity (the *shahādah*), people have not been given anything like health 254
Allah makes every maker and what he makes 215
Allah revealed that if someone travels a path in seeking knowledge 249
Allah, mighty and exalted is He, chose me and selected Companions for me. 251
Allah, mighty and exalted is He, said, "Those of My slaves I best love" 237
Anyone of my community who memorises forty hadith 252
Company of merchants! 189
Death is expiation for every believer 187
Do not let your love be total infatuation and do not let your hatred be destruction 204
Every nation has a trial, 182
Fayrūz has won. 218
This person is free of *shirk*. 209
I asked my father, "Did you see the Messenger of Allah ﷺ?" 235
I followed the Messenger of Allah ﷺ while he was riding 269
I have names. I am Muḥammad. 187
I was given five which no one before me was given. 310
I wish that I had seen our brothers. 309
If anyone testifies that there is no god but Allah, 169
If Mūsā had been alive, 192–193
If someone performs a *ghusl* on Friday, his wrong actions and errors are washed away. 253

In the tribe of Israel there were two kings who were brothers, 239
Jibril came to me and commanded me 241
Messenger of Allah, inform me about my paternal uncle Ibn Judʿān 179
Messenger of Allah, who is the Muslim? 247
My community is like the rain. 309
My father went out on an expedition in the time of the Prophet ﷺ 183
Nephew, your fathers (meaning Abū Bakr and az-Zubayr) are among "*those who responded to Allah and the Messenger*" 233–234
No Muslim performs *wuḍū'* and does it well but that 168
O Allah, I seek refuge with you from knowledge which is not beneficial 214
Only three spoke in the cradle 204
Seek me first at the *Sirāṭ*. 209
That is a man who did not sleep on the Qur'ān. 197
The Messenger of Allah ﷺ commanded us and forbade us seven 314
The Messenger of Allah ﷺ led us in the prayer of *Ṣubḥ* one day 270
The Messenger of Allah ﷺ publicly displayed Islam, and so all the people of Makkah became Muslim 265
The Muslim is the one from whose tongue 177, 247
The people of the good in this world 210
Those who are merciful, the All-Merciful—blessed and exalted is He—shows mercy to 225
When Allah, mighty and exalted is He, created the Garden, he surrounded it with sweet basil 217
When He took me on my Night Journey 217
Whoever wrongly takes a span 183

Index of Scholars with Biographies

ʿAbd ibn Ḥumayd 166
ʿAbd al-Bāqī ibn Qāniʿ 181
ʿAbd ar-Razzāq 135
ʿAbdullāh ibn Maslamah al-Qaʿnabī 61
ʿAbdullāh ibn al-Mubārak 197
ʿAbdullāh ibn Wahb 56
ʿAbdullāh ibn Yūsuf at-Tinnīsī 67
Abū ʿAmr ibn as-Sammāk 234
Abū ʿAwānah 118
Abū Bakr ibn Abī Shaybah 137
Abū Bakr al-Ājurrī 251
Abū Bakr al-Bazzār 167
Abū Bakr ibn al-Mundhir 142
Abū Bakr ash-Shāfiʿī 235
Abū Dāwūd 99
Abū Dāwūd aṭ-Ṭayālisī 161
Abū Ḥudhāfah as-Sahmī 74
Abū Muṣʿab az-Zuhrī 70
Abū Mūsā al-Madīnī 259
Abū Muslim al-Kashshī 142
Abū Nuʿaym al-Aṣbahānī 123
Abū'l-Qāsim al-Qushayrī 249
Abū Yaʿlā 179
Abū Yaʿlā al-Khalīlī 270
ʿAlī ibn Maʿrūf al-Bazzāz 240
Badr ad-Dīn al-Makhzūmī 293
al-Bayhaqī 155
al-Bukhārī, Muḥammad ibn Ismāʿīl 91
ad-Dārimī 140
ad-Dāraquṭnī 150
ad-Daylamī, Shahrawayh ibn Shahrdār 217
ad-Dimyāṭī, ʿAbd al-Mu'min ibn Khalaf 189
al-Ghāfiqī, ʿAbd ar-Raḥmān ibn ʿAbdullāh al-Jawharī 73
al-Ḥākim an-Naysābūrī 127
al-Ḥakīm at-Tirmidhī 207
al-Ḥumaydī, Abū ʿAbdullāh 170
al-Ḥumaydī, Abū Bakr 164
Ibn ʿAbd al-Barr 272
Ibn Abī'd-Dunyā 205
Ibn al-ʿArabī, Abū Bakr 302
Ibn Daqīq al-ʿĪd 310
Ibn Ḥajar al-ʿAsqalānī 287
Ibn Ḥibbān 115
Ibn al-Imām, Taqī ad-Dīn 224
Ibn Jumayʿ 188
Ibn Mājah 108
Ismāʿīl ibn Nujayd 237
al-Ismāʿīlī 120
ʿIyāḍ, Qāḍī 220
al-Jazarī, Shams ad-Dīn 226
al-Khallāl, Abū Muḥammad 210
al-Khaṭīb al-Baghdādī 275
al-Khaṭṭābī 300
al-Kirmānī, the commentator on the *Ṣaḥīḥ* 286
Mālik ibn Anas 35
Maʿn ibn ʿĪsā 67
Muḥammad ibn ʿAbd ad-Dā'im 295
Muḥammad ibn Aslam aṭ-Ṭūsī 247
Muslim ibn al-Ḥajjāj 96
al-Maḥāmilī, Qāḍī 147

an-Nasā'ī 107
al-Qasṭalānī 296
al-Quḍā'ī 214
aṣ-Ṣābūnī, Abū ʿUthmān 211
Sa'īd ibn Manṣūr 139
Sa'īd ibn ʿUfayr 70
aṭ-Ṭabarānī 183
aṭ-Ṭaḥāwī 145
Tammām ar-Rāzī 241
at-Tirmidhī 104
Suwayd ibn Sa'īd al-Harawī 76
Yaḥyā ibn ʿAbdullāh ibn Bukayr 69
Yaḥyā ibn Ma'īn 265
Yaḥyā ibn Yaḥyā al-Laythī 48
az-Zarkashī, Badr ad-Dīn 291
Zarrūq 298
Ziyād ibn ʿAbd ar-Raḥmān 54

Index of Scholars with Biographies in the Notes

ʿAbbād ibn Muḥammad 59
ʿAbdān 121
ʿAbdullāh ibn ʿAbd al-Ḥakam 164
ʿAbdullāh ibn Aḥmad ibn Ḥanbal 84
ʿAbdullāh ibn ʿAwn 162
ʿAbdullāh ibn Muʿāwiyah al-Jumaḥī 168
ʿAbd al-Aʿlā ibn Ḥammād 168
ʿAbd al-ʿAzīz ibn Aḥmad al-Kattānī 241
ʿAbd al-Ghanī al-Maqdisī 260
ʿAbd al-Ghanī ibn Saʿīd 129
ʿAbd al-Qādir ar-Rahāwī 260
ʿAbd ar-Raḥmān ibn Mahdī 200
Abū'l-ʿAbbās ibn ʿUqdah 188
Abū'l-Aḥwaṣ 137
Abū ʿAlī al-Ḥaddād 125
Abū ʿAlī an-Naysābūrī 130
Abū ʿAlī ar-Rūdhabārī 155
Abū ʿAlī aṣ-Ṣawwāf 124
Abū ʿAlī ibn Shādhān 181
Abū ʿAwānah 139
Abū Bakr ibn Abī Dāwūd 151
Abū Bakr ad-Dimyāṭī 144
Abū Bakr al-Ājurrī 124
Abū Bakr al-Jiʿābī 124
Abū Bakr ibn Khallād 124
Abū Bakr ibn al-Muqri' 144
Abū Bakr an-Najjād 206
Abū Bakr ash-Shāshī 171
Abū Dharr al-Harawī, transmitter of the
    Ṣaḥīḥ 131
Abū'l-Faḍl al-Maqdisī 259
Abū'l-Fatḥ ibn Sayyid an-Nās 191
Abū Ḥanīfah 80
Abū'l-Ḥasan al-Bayḍāwī 152
Abū'l-Ḥasan ad-Dāwūdī 285
Abū'l-Hasan al-Qaṭṭān, the transmitter
    of the *Sunan* of Ibn Mājah 110
Abū Ḥātim ar-Rāzī 68
Abū ʿImrān 101
Abū Isḥāq ash-Shīrāzī 143
Abū Khalīfah 121
Abū'l-Ma'ālī 156
Abū Sa'd al-Muṭarraz 125
Abū Ṣāliḥ al-Mu'adhdhin 125
Abū'sh-Shaykh 168
Abū Qilābah ar-Raqqāshī 236
Abū Ṭāhir ibn Maḥmish 155
Abū Ṭālib ibn Ghaylān 235

Abū ʿUthmān al-Ḥīrī 238
Abū'l-Walīd aṭ-Ṭayālisī 100
Abū'l-Waqt as-Sijzī 141
Abū Yūsuf, the Qāḍī 51
Abū Zurʿah ad-Dimashqī 184
Abū Zurʿah ar-Rāzī 29
al-ʿAdanī 165
al-Akhram, Muḥammad ibn Yaʿqūb 130
Aḥmad ibn Abī ʿImrān al-Ḥanafī 146
Aḥmad ibn Ḥanbal 84
Aḥmad ibn Khuzaymah 206
Aḥmad ibn Manṣūr ash-Shīrāzī 186
Aḥmad ibn al-Miqdām 148
Aḥmad ibn al-Qāsim al-Khashshāb 146
ʿAlī ibn ʿAbd al-ʿAzīz 183
ʿAlī ibn ʿĀṣim al-Wāsiṭī 178
ʿAlī ibn al-Jaʿd 180
ʿAlī ibn Mukhtār 190
ʿAlī al-Qārī al-Ḥanafī 78
ʿAlī ibn Yūsuf al-Juwaynī 285
ʿAlqamah ibn Waqqāṣ al-Laythī 97
ʿAmr ibn ʿAlī al-Fallās 162
Asad ibn al-Furāt 65
al-Aṣamm, Abū'l-ʿAbbās Muḥamamd
    ibn Ya'qūb 82
Ashhab 38
ʿĀsim al-Aḥwal 199
al-Awzā'ī 52
al-Baghawī, Abū'l-Qāsim 76
Baḥr ibn Naṣr 145
al-Bulqīnī 295
al-Barqānī 75
al-Buwayṭī 83
Bishr al-Ḥāfī 42
Bishr ibn Mūsā al-Asadī 183
Daʿlaj 149
ad-Dīnawarī, Abū Bakr 209
adh-Dhahabī 35
adh-Dhuhlī, Muḥammad ibn Yaḥyā 119
Fārūq ibn ʿAbd al-Kabīr al-Khaṭṭābī 124
al-Firabrī, the transmitter of the
    Ṣaḥīḥ 94
al-Firyābī, Abū Bakr 122
al-Fuḍayl ibn ʿIyāḍ 163
Fulayḥ ibn Sulaymān 139
Ḥabīb, the scribe of Mālik 62
Ḥammād ibn Zayd ibn Dirham 61
Ḥanbal ibn Isḥāq 234
al-Ḥārithī, Muḥammad ibn Ya'qūb 81
al-Ḥasan ibn ʿAlī ibn Rāshid 168
al-Ḥasan ibn ʿArafah 200
al-Ḥasan ibn Mukram 234
al-Ḥasan ibn Rashīq 73
al-Ḥasan ibn Shujāʿ al-Balkhī 140
al-Ḥasan ibn Sufyān 121
Ḥāshid ibn Ismāʿīl al-Bukhārī 92
al-Haythamī, Nūr ad-Dīn 85
al-Ḥāzimī, Muḥammad ibn Mūsā 260
Hishām ibn ʿAbd ar-Raḥmān ad-
    Dākhil 55
Hishām ibn ʿAmmār 110
Hishām ibn ʿUrwah 199
Hudbah ibn Khālid 168
al-Ḥusayn ibn al-Ḥasan al-Marwazī 197
al-Ḥusayn ibn Muḥammad ibn Khus-
    raw 81
al-Ḥusayn ibn Muḥammad, the
    Qāḍī 284
Hushaym ibn Bashīr 266
Ibn ʿAdī 58
Ibn Abī Dhi'b 43
Ibn Abī Ḥātim 206
Ibn Abī Jamrah 285
Ibn al-Aḥmar, the transmitter of the
    Sunan of an-Nasā'ī 107
Ibn Akhī (nephew of) ʿAbdullāh ibn
    Wahb 59
Ibn al-ʿAmīd, the *wazīr* 185
Ibn al-Aʿrābī, the transmitter of the
    Sunan 99
Ibn Bashkuwāl 52
Ibn Bishrān 149
Ibn Dāsah, Abū Bakr, the transmitter of
    the *Sunan* 99
Ibn Farḥūn, Ibrāhīm ibn ʿAlī al-
    Ya'marī 36
Ibn Fūrak *al-Mutakallim* 155
Ibn Ḥabīb 50
Ibn al-Ḥājj 286
Ibn Ḥazm 51
Ibn al-Jārūd 127
Ibn Jurayj 56
al-ʿIrāqī, Zayn ad-Dīn 222
ʿĪsā al-Khayyāṭ 190

ʿĪsā ibn Dīnār 50
al-Khawārizmī, Abū'l-Mu'ayyad 80
al-Layth ibn Saʿd 44
al-Lu'lu'ī, Abū ʿAlī, the transmitter of the *Sunan* 99
Ibn Kathīr 291
Ibn Khuzaymah 113
Ibn Lahīʿah 57
Ibn Lubābah 50
Ibn al-Mudhahhab, Abū'l-Ḥasan ʿAlī 85
Ibn al-Madīnī 62
Ibn Mākūlā, the Amīr 153
Ibn Mandah, Abū ʿAbdullāh 129
Ibn Mandah, Abū Zakariyyā 185
Ibn al-Muqayyar, Abū'l-Ḥasan ʿAlī 190
Ibn Rawāḥah, Abū'l-Qāsim 190
Ibn Ṣāʿid 151
Ibn aṣ-Ṣalāḥ 283
Ibn Shawdhab 123
Ibn as-Sunnī, Abū Bakr 106
Ibn ʿUlayyah 236
Ibn Yūnus 58
Ibrāhīm ibn ʿAbd aṣ-Ṣamad al-Hāshimī 240
Ibrāhīm ibn Abī Ṭālib 238
Ibrāhīm ibn Ḥabīb 41
Ibrāhīm al-Ḥarbī 178
Ibrāhīm ibn al-Haytham al-Baladī 181
Ibrāhīm ibn al-Mundhir 109
Ibrāhīm ibn Saʿd 71
Isḥāq ibn Rāhwayh 93
Ismāʿīl ibn Muḥammad ibn al-Faḍl 180
Ismāʿīl aṣ-Ṣaffār 152
Jaʿfar al-Khuldī 123
Jubārah ibn al-Mughallas 109
Jarīr ibn ʿAbd al-Ḥamīd 137
al-Junayd al-Baghdādī 238
Karīmah al-Marwaziyyah 170
Khalaf ibn Hishām 205
Khālid adh-Dhuhlī 94
Khālid al-Hadhdhā 199
Khaythamah ibn Sulaymān 123
al-Maḥbūbī, Abū'l-ʿAbbās 130
al-Mālīnī, Abū Saʿd 131
Maʿmar ibn Rāshid 136
al-Manṣūr, the Abbasid caliph 85
Mughlaṭāyy 291
Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakam 144
Muḥammad ibn ʿAbdullāh ibn Numayr 110
Muḥammad ibn ʿAlī aṣ-Ṣūrī 72
Muḥammad ibn Ayyūb ar-Rāzī 121, 238
Muḥammad ibn Bishr 166
Muḥammad ibn al-Ḥasan ash-Shaybānī 76
Muḥammad ibn Ismāʿīl aṣ-Ṣā'igh 144
Muḥammad ibn Maslamah 181
Muḥammad ibn Maṭar 83
Muḥammad ibn Maymūn 144
Muḥammad ibn al-Mubārak aṣ-Ṣūrī 72
Muḥammad ibn al-Muthannā 148
Muḥammad ibn Rāfiʿ 248
Muḥammad ibn Rumḥ at-Tujībī 44
Muḥammad ibn Shaddād al-Masmaʿī 236
Muḥammad ibn ʿUbaydullāh ibn al-Munādī 234
Muḥammad ibn ʿUthmān ibn Abī Shaybah 122
Mūsā ibn Hārūn 101
Mūsā ibn Sahl 236
Muṣʿab ibn ʿAbdullāh az-Zubayrī 71
Muslim ibn Khālid az-Zanjī 163
al-Muʿtaḍid, the Abbasid Caliph 206
Muʿtamir ibn Sulaymān 266
al-Muṭarrif ibn ʿAbdullāh 38
al-Muzanī 118
an-Naḍr ibn Shumayl 248
Nāfiʿ ibn ʿAbd ar-Raḥmān al-Qāri' 49
al-Qaṭīʿī, Abū Bakr 84
Qutaybah ibn Saʿīd 107
ar-Rabīʿ ibn Sulaymān 83
Rawḥ ibn ʿUbādah 178
aṣ-Ṣaghānī 191
aṣ-Ṣāḥib ibn ʿAbbād 185
Saʿīd ibn Sulaymān 205
as-Sakan ibn Jumayʿ 188
Salamah ibn Wardān 62
Ṣāliḥ ibn ʿAbdullāh 207
ash-Shāfiʿī 82
ash-Shaḥḥāmī 252
Sharīk, Qāḍī 137

Shuʿbah ibn al-Ḥajjāj 61
as-Silafī, Abū Ṭāhir 102
as-Subkī 154
Sufyān ibn Saʿīd ath-Thawrī 25
Sufyān ibn ʿUyaynah 41
as-Suhaylī, Abū'l-Qāsim 303
as-Sulamī, Abū ʿAbd ar-Raḥmān 155
Sulaymān ibn Burd 72
Sulaymān at-Taymī 199
as-Suyūṭī 262
Ṭāriq ibn Ziyād 48
ʿUbaydullāh ibn ʿUmar al-ʿUmarī 135
ʿUmar ibn Shāhīn 237
ʿUthmān ibn Abī Shaybah 122
Wakīʿ ibn al-Jarrāḥ 92, 162
Walī Allāh ad-Dihlawī 79
al-Wāqidī 37
Yaḥyā ibn Manṣūr 208
Yaḥyā ibn Saʿīd al-Qaṭṭān 236
Yaḥyā ibn Yaḥyā at-Tamīmī 74
Yaʿlā ibn ʿUbayd 248
Yaʿqūb ibn Aḥmad aṣ-Ṣayrafī 285
Yaʿqūb ibn Ibrāhīm ad-Dawraqī 148
Yazīd ibn Hārūn 166
Yūnus ibn ʿAbd al-Aʿlā 119
Yūnus ibn Yazīd 56
Zakariyyā as-Sājī 102
Zakī ad-Dīn al-Mundhirī 190
az-Zubayr ibn Bakkār 148
az-Zuhrī 40

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